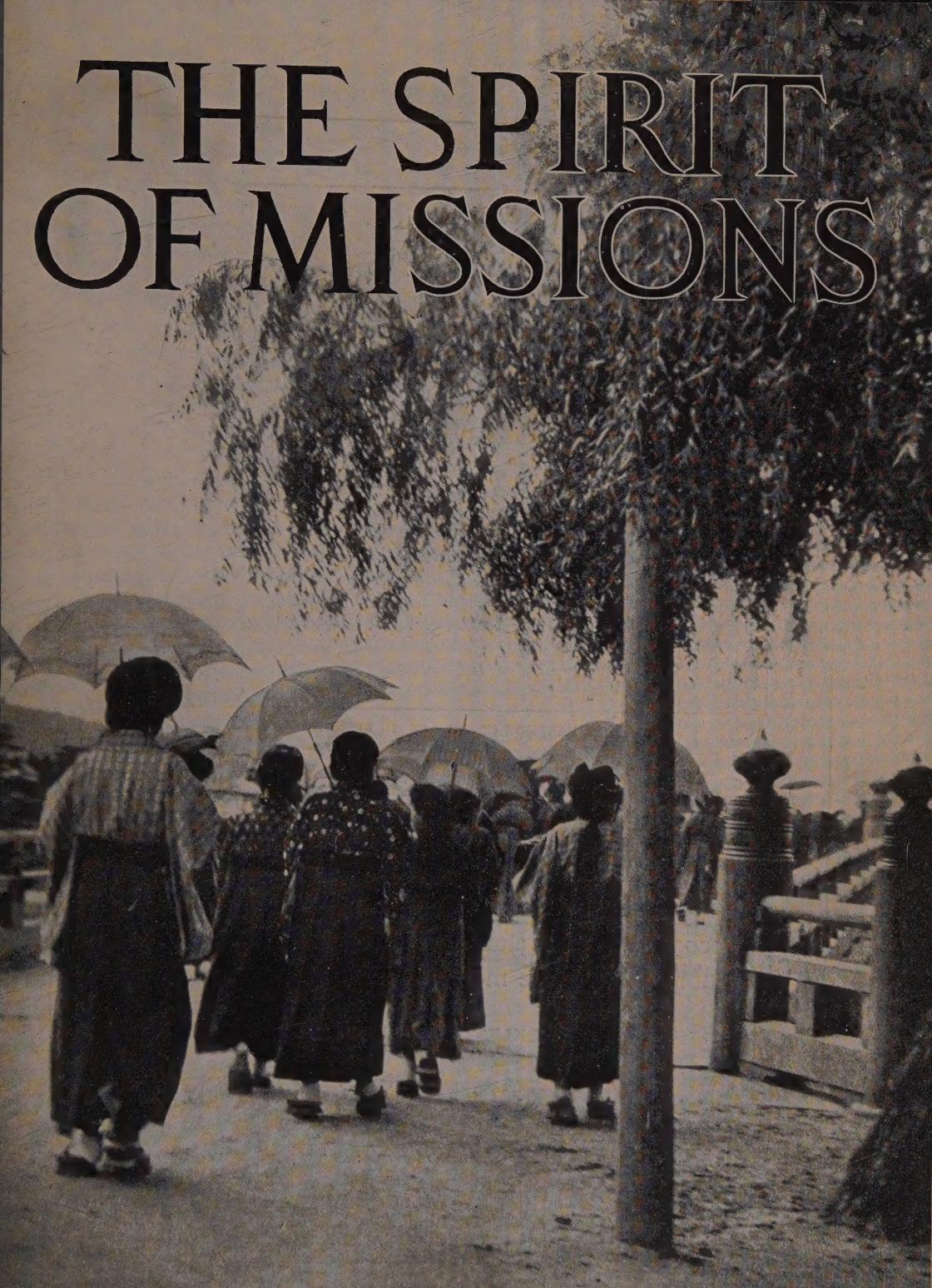
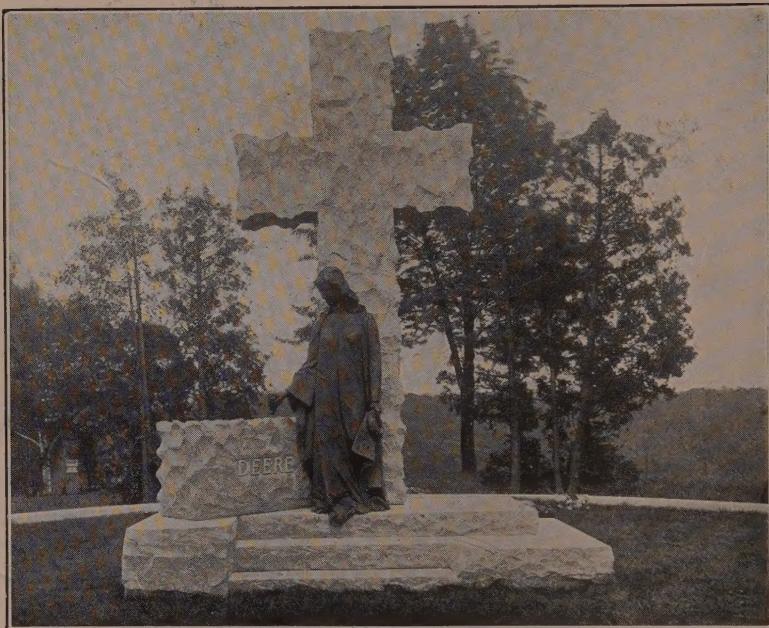


# THE SPIRIT OF MISSIONS



OFF FOR A PICNIC  
Pupils of St. Agnes' School Kyoto Japan



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# MISSIONARY DISTRICTS AND THEIR BISHOPS

## I. AT HOME

**Alaska:** Rt. Rev. Dr. Peter T. Rowe.  
**Arizona:** Rt. Rev. Dr. Julius W. Atwood.  
**Asheville:** Rt. Rev. Dr. Junius M. Horner.  
**Eastern Oklahoma:** Rt. Rev. Dr. Theodore P. Thurston.  
**Eastern Oregon:** Rt. Rev. Dr. Robert L. Paddock.  
**Honolulu:** Rt. Rev. Dr. Henry B. Restarick.  
**Idaho:** Rt. Rev. Dr. James B. Fusten.  
**Nevada:** Rt. Rev. Dr. George C. Hunting.  
**New Mexico:** Rt. Rev. Dr. Frederick B. Howden.  
**North Dakota:** Rt. Rev. Dr. J. Poyntz Tyler.  
**North Texas:** Rt. Rev. Dr. Edward A. Temple.  
**Oklahoma:** Rt. Rev. Dr. Francis K. Brooke.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

**Porto Rico:** Rt. Rev. Dr. Charles B. Colmore.  
**Philippine Islands:** Rt. Rev. Dr. Charles H. Brent.  
**Salina:** Rt. Rev. Dr. Sheldon M. Griswold.  
**San Joaquin:** Rt. Rev. Dr. Louis Childs Sanford.  
**South Dakota:**  
**Southern Florida:** Rt. Rev. Dr. Cameron Mann.  
**Spokane:** Rt. Rev. Dr. Herman Page.  
**Utah:** Rt. Rev. Dr. Paul Jones.  
**Western Colorado:** Rt. Rev. Dr. Benjamin Brewster.  
**Western Nebraska:** Rt. Rev. Dr. George A. Beecher.  
**Wyoming:** Rt. Rev. Dr. Nathaniel S. Thomas.

## II. ABROAD

**Anking:** Rt. Rev. Dr. D. Trumbull Huntington.  
**Brazil:** Rt. Rev. Dr. Lucien L. Kin-solving.  
**Cuba:** Rt. Rev. Dr. Hiram R. Hulse.  
**Hankow:** Rt. Rev. Dr. Logan H. Roots.  
**Haiti:** Rt. Rev. Dr. Charles B. Colmore, in charge.

**Kyoto:** Rt. Rev. Dr. H. St. George Tucker.  
**Liberia:** Rt. Rev. Dr. Samuel D. Ferguson.  
**Mexico:** Rt. Rev. Dr. Henry D. Aves.  
**Shanghai:** Rt. Rev. Dr. Frederick R. Graves.  
**Tokyo:** Rt. Rev. Dr. John McKim.

## IMPORTANT NOTES

### SUBSCRIBERS TO THE SPIRIT OF MISSIONS

IN order to give our subscribers efficient service, it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

### TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

### CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....*. If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



#### NEW YEAR'S BATTLEDORE AND SHUTTLECOCK IN JAPAN

The New Year's festival in Japan lasts for three days, during which time the entire population consumes inconceivable quantities of a rice dough called *mochi*. Doubtless the whole nation would die of indigestion but for battledore and shuttlecock, which every one plays; the more well-to-do people (like those shown above) in their own grounds, the errand-boys and maids in the streets. At no other time of the year is this done

# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

1906  
CHAS. E. BETTICHER, Jr., Managing Editor

VOL. LXXXI

January, 1916

No. 1

## THE PROGRESS OF THE KINGDOM

**A** CHANGE takes place this month in the staff of THE SPIRIT OF MISSIONS. A familiar name is miss-

**A Change** appears at the head in the Staff of this page. Mr.

Cyril D. Buckwell, our efficient business manager, retired on January 1st to accept an attractive commercial position, and the editor has asked the Rev. Charles E. Betticher, Jr., to take the business direction, and also to assist in the editorial conduct of this magazine. Mr. Betticher's title will be that of Managing Editor.

The Editor desires at this time to express his sincere appreciation of the admirable work done for THE SPIRIT OF MISSIONS by its late business manager. Mr. Buckwell found the business affairs of the magazine in a state of chaos; its subscription lists had long been unpruned; its business methods were largely outgrown. He leaves the office in as nearly perfect condition as is possible for a magazine of moderate circulation. In addition to this he has effected reforms and economies, with increases in advertising and circulation, which have resulted in placing the magazine, for the first time in its history, upon a paying basis. With high regard and real regret THE SPIRIT OF MISSIONS

sees Mr. Buckwell sever the pleasant relations of more than three years.

The incoming Managing Editor, Rev. Charles E. Betticher, Jr., is already known to most of our readers. For ten years he was a missionary at Fairbanks, Alaska, where he established and conducted the *Alaskan Churchman*. He has a real genius for promotion, and his wide circle of personal friends will rejoice that he continues to be associated with missionary work.

**T**HE Emergency Fund having been more than completed and its affairs, in a sense, wound up, it is

**The End of the Emergency Fund** an analysis which will show the totals and the sources,

so far as they can be reckoned. In studying the accompanying figures it should be remembered that the \$50,000 appearing as the third item is a memorial fund, given to increase the reserves of the Board, and not available for other than temporary expenditures.

With regard to the sources: Individual offerings are, of course, those sent directly to the Missions House by the persons making them. The parochial offerings represent the gifts of a much larger number of indi-

## The Progress of the Kingdom

viduals made in some corporate way—either through an offering taken or sums otherwise collected—in more than 3,500 parishes. It would be difficult to state how many persons had a share in these, but they are doubtless many times the number who gave directly as individuals. This is true also with regard to the remaining sources—Sunday-schools, Women's and Junior Auxiliaries and study classes. Finally, the total number of offerings—13,321—is a mixture of individuals and groups, there being no way to discover how many persons were actually represented. Bearing this in mind, it is most significant that the 8,871 individuals gave more than half of the total. According to the last census there are over one million communicants in the Church. Less than 10,000 of these—not one per cent. of the whole—gave \$227,000. If the others could be awakened to a like interest, what might not be accomplished?

### ANALYSIS OF EMERGENCY FUND

Amounts received up to end of fiscal year, September 1st, 1915	\$366,211.08
Amounts received up to December 7th, 1915 (inc.) .....	15,897.20
Transferred on October 26 to Emergency Fund .....	50,000.00
Total .....	\$432,108.28
8,871 Individual offerings.....	\$227,701.82
3,520 Parochial offerings .....	147,943.15
136 Sunday-school offerings .....	1,833.78
476 Woman's Auxiliary offerings .....	23,386.24
148 Junior Auxiliary offerings .....	1,454.29
62 Study Class offerings... .....	808.70
108 Miscellaneous offerings .....	28,980.30
13,321 Total .....	\$432,108.28

### Why Not Continue? A study of the above figures certainly brings one

face to face with the question whether we, as members of Christ's Church, are awake to our opportunities and obligations. The raising of the

Emergency Fund was one of the most satisfactory tasks which the Board has ever undertaken. Its success lay in the simplicity of the plan proposed and in the direct touch which it gave with individuals. Yet it is evident that the appeal of this fund reached only a small proportion of those who might have been expected, and who probably would have desired, to share in it. It was only the beginning of a movement which ought to continue. The missionary appeal of our Master should reach every one of His followers, and each, in accordance with his ability, should answer it. If only the giving of one day's wage could become general, apportionments might well be forgotten.

Nor has the burden been heavy upon those who have given. To quote from a letter recently received: "Not one of us who gave one day's income has been hurt by it, and most of us have been greatly blessed. Therefore, why not continue the plan this year, and endeavor to raise half a million dollars more than the apportionment, to be used for the advancement of the Church's work throughout the world, as a thank-offering for the peace and prosperity which we people of America are, almost alone, so greatly enjoying?"

The vision of our correspondent is a good one, and who shall say that it is impossible? We believe that the majority of those who have given will be glad to repeat their gift another year. One of the finest features of the Fund was the fact that gifts to it were not made "grudgingly, or of necessity," but were those of "cheerful givers."

With these facts in mind the Board of Missions at its last meeting resolved that a committee should be appointed on raising the apportionment and providing adequate support for the mission work during the coming year. The Board commended to this committee the continuance in some

form of the plan for asking one day's wage or income. The fact that the committee appointed under this resolution was the original Emergency Fund Committee, with Bishop Lines as its chairman, is a good indication that something worth while will be accomplished. If we could but come to the next General Convention, not simply with our debts paid for the year, but with some chance to plan for the advance work which is so urgently demanded, the greatest possible good would result, not only in the mission field but in the home churches themselves. As it is now, we struggle to maintain our footing, when we ought to be marching on.

**T**HE House of Bishops has been called to meet in Philadelphia on January 12th, for the purpose of electing a successor

**Meeting of the House of Bishops** to the late Bishop Biller, and for such other business as may properly

come before it. At the time of writing it is not certain whether a quorum can be had; if not, no meeting will be attempted, but inasmuch as it seems possible that a sufficient number will attend, it is well to emphasize the importance of the business on which they are summoned.

While it can hardly be claimed that the need of South Dakota is the urgent consideration in convoking the House of Bishops, it should be maintained that that need deserves the most serious and careful consideration. No one of our missionary districts is more important; in none does the bishop carry a greater burden of responsibility, and nowhere has there been a more splendid record of efficiency and devotion. The man who goes to South Dakota should be of the Church's best, and its needs and claims should have most careful attention. It is feared by some that other issues which may come before the

House of Bishops will overshadow this one, and that the ostensible object for which the House is convened will receive scant attention. This we cannot believe. Nothing can be more important than the choice of a man who, it is hoped, will for many years stand in one of the Church's most important outposts, and will lay foundations in a land rich with present opportunity and future potentiality.

In one sense it is to be regretted that the choice will probably be made so soon. The work of the district of South Dakota is becoming impossible for one man. A memorial from South Dakota, approved by the Synod of the Northwest and the Board of Missions, will come before the next General Convention, urging that some means be taken to secure additional episcopal supervision, either by an assistant bishop or a missionary suffragan. It might seem better if the choice of a bishop could have been postponed until the needs of the district could have been considered as a whole; on the other hand, there may be good reason for knowing in advance the preferences of the man who will conduct the work of the district in the years to come.

We may with confidence trust the matter to the wisdom of the bishops of the Church, guided by the Divine Spirit, so solemnly invoked on these occasions. Let us all make our prayers that wise action may be taken in this, and in all that the House of Bishops may have brought before it.

**A**FTER nearly three years of riot and revolution, our neighboring nation on the south seems in a fair way toward peace.

**Mexico Subsiding** The recognition of Carranza has resulted in eliminating other revolutionary factions, and the question now is largely one of rebuilding. It is certain that the desire for peace is widespread, and it seems

unlikely that another revolt will immediately arise. Quietness and progress are at least on the way. As a result, it has been possible for us to reopen one of our missionary institutions, the Hooker School for Girls in Mexico City. Miss McKnight, the principal, has returned, and will try to gather again the scattered remnants of her school and reinforce them with new material. Fortunately, the property is in better condition than ever before, and the task will be made that much easier. St. Andrew's School, at Guadalajara, where Bishop Aves has been practically marooned for more than a year, has never been closed. Our other Church work can be resumed but slowly, as order is restored and conditions improve. Mexico has many wounds to be healed and many serious burdens to carry as the result of her long delirium. It will certainly be the desire of all Christian missionaries to aid her in this time of reconstruction.

**T**HE interest in the equipment of St. Luke's Hospital, Tokyo, Japan, still continues. An enthusiastic meeting was held in the National Capital on December 14th, at which the President and Mrs. Norman Galt, now Mrs. Wilson, together with members of the Cabinet, were present. The Japanese Ambassador also attended. Bishops Harding of Washington and Kinsolving of Brazil, and Dr. Teusler and Mrs. Charles R. Pancoast made addresses. Special emphasis was laid upon the international significance of the enterprise and the great influence it is already having in cementing more closely the relations between Japan and America.

From quite another source, testimony was given recently in New York by Baron Shibusawa, the noted Japanese financier, who at a luncheon

given in his honor, declared that the completion of St. Luke's International Hospital would prove a considerable factor toward international peace.

Dr. Teusler, himself, also speaks of the work from another angle, saying: "I hope emphasis may be placed upon the direct evangelistic work of the new hospital. An American chaplain will devote his entire time to this, and a Christian Social Service worker will be under his direction in the hospital and dispensary work. Many of the pupils entering our training school are not Christians, but it is a significant fact that through the influence exerted in the hospital not one of them has failed to accept Christianity before graduation. The new hospital will have at least 125 nurses in training."

The St. Luke's Hospital Fund has recently been increased by the sum of \$50,000 and now stands at \$280,000; \$500,000 is the figure sought. It is the hope of the Board of Missions that the fund for St. Luke's may be completed this winter.

**E**LSEWHERE in this issue appears an abstract of an address made by the Rev. Dr. Pott, President of St. John's University, Shanghai, before the Junior Clergy Association of New York.

#### A Junior Clergy Association

This body, which was originally composed of the younger clergy of the Diocese of New York, who were interested in forwarding the cause of missions, has been in existence for a number of years. The idea of an association of the junior clergy originated in England, where it has become an important factor in Anglican clerical life. The New York Association was founded somewhat upon the English model. It was begun under the leadership of the late Bishop Biller, the Revs. Philip Cook, C. B. Ackley, Frank R. Jones and

others, in the early days of their ministry in New York. Its membership is not now confined to curates and younger clergy; many of the older and more influential men are glad to count themselves in its ranks.

This New York Association is, so far as we know, the only Junior Clergy Missionary Association in the American Church, but it might well serve as an inspiration to the formation of others. One conspicuous service which the Association renders is in connection with the annual presentation of the Lenten missionary offering of the Sunday-schools of the diocese. This takes place soon after Easter Day, and the Cathedral of St. John the Divine is crowded to its utmost capacity. The junior clergy also render invaluable aid in the promotion of general missionary meetings. They have become experts in the management of such affairs. Particularly at the last General Convention they rendered notable service in this regard. The Association meets monthly from November to May, at 12:30 p. m., on the second Tuesday in the month. A service of missionary intercession is held, and there is a simple luncheon followed by addresses from missionaries, both foreign, domestic and local.

**THE** Church of the Atonement, Philadelphia, recently held a series of services called "A Missionary

**A** of the Missionary  
**Missionary** Week," says the  
**Week** rector, "is perhaps  
not new, but the

success was so wonderful that I hope other clergy may try the plan." The services of this Missionary Week began with Sunday, and were held on the following evenings, with afternoon services for women. Bishops Lloyd and Rhinelander, the Rev. Messrs. Walke, of Japan, and Betticher, of Alaska, together with local clergy representing diocesan and city mis-

sions, were among the speakers. The clergy of the neighboring parishes co-operated, as did also their choirs. The congregations at the evening services averaged 350, and the influence of the Missionary Week was felt in all the adjoining parishes. No doubt a large measure of the success of the enterprise is due to the fact that the way was prepared the week previous by intercessions in the church and meetings for prayer, sixteen in number, held at the homes of various parishioners. It is no wonder that blessings came when blessing was thus sought.

**I**N our December issue we made record of the honor bestowed on Japanese Christians by the Emperor

**Further Honors to Christians** of Japan on the occasion of his coronation early in November. For

the first time in the history of the empire prominent Christians received decorations conveying the highest honors, which decorations were distinctly bestowed because of the work done by these persons as Christians. Dr. Motoda, headmaster of St. Paul's College, was one of these.

By an oversight we omitted to mention at that time the name of Miss Ume Tsuda, one of the foremost educators of Japan. Miss Tsuda was sent to this country by the Japanese government at the age of eight, in order that she might have a Western education. She is a graduate of Bryn Mawr. While here she came under Church influence and is now a faithful communicant. On her return to Japan she established a school for the higher education of girls, which, while it is not under the direction of our Board, is distinctly Christian in its influence. Were it not for Miss Tsuda and the girls of her school, little Grace Church in Go-ban-cho, Tokyo, which we have pointed to with pride as a self-supporting congrega-

tion, would probably not be self-supporting. Many friends of Miss Tsuda in America will rejoice at this deserved recognition.

**T**HE National Child Labor Committee calls attention to the fact that January 22-24 will be Child Labor Days. Saturday will be observed in Jewish synagogues, Sunday in Christian churches and Sunday-schools, and Monday by secular schools and clubs. It is expected that 10,000 organizations will observe some one of these days which have been appointed to remind American citizenship that there is still a battle to be fought for the deliverance of children from industrial slavery.

It is estimated that more than 50,000 children are at work in the United States contrary to the most primary standard of child-labor legislation. There are still states in the Union where children of nine or ten years are working in the mills; there are still states where a child of twelve may work eleven hours a day; there are still states where the education of children under fourteen is not compulsory. The census of 1910 showed that approximately 2,000,000 children between ten and sixteen are bound to the treadmill of labor. It is because of these things, which we are apt to forget, that the Committee asks for the observance of these days whereon the labor of children may be recognized as an issue to be met. Each year new recruits of growing children join the ranks of the workers, and the school knows them no more; each year the injurious effects of premature labor are more clearly seen in the stunted bodies and minds of many thousands; each year our enlightened Christian government fails to take decisive action to stop this saddest of all economic and social wastes—the waste wherein is coined into pitiful pennies

the childhood and strength of little children.

**O**N December 8, 9 and 10, in Columbus, Ohio, there was held an important convention under the

Rural  
Religious  
Life

auspices of "The Commission on Church and Country Life," a subsidiary body of the

Federal council of the Churches of Christ in America. This Commission is in a measure the outgrowth of "The Commission on Country Life," appointed by President Roosevelt, whose report did much to direct the attention of the nation to its rural needs. Among other things, it stressed the seriousness of the religious situation in country churches.

One of the first things done by the later Commission was to conduct a rural survey of the state of Ohio. The results were enlightening and sobering. It was found that one out of every nine country churches has been abandoned in recent years. Only one-third are increasing in membership, and two-thirds have either ceased growing or are dying. Eighty-three per cent. have less than 100 members; 21 per cent. have less than 25; 27 per cent. have between 25 and 50; and 34 per cent. have between 50 and 100. Only six per cent. have their own ministers, while 26 per cent. share ministers with another church; 23 per cent. have one-third the time of a minister; 27 per cent. have one-fourth time; 14 per cent. have one-fifth time; 5 per cent. have one-sixth time. A large proportion of clergy receive about the same pay as a day-laborer. Less than 40 per cent. of the rural population are church members.

These facts, established in the survey of Ohio, are no doubt applicable to a large extent in other states. Such a situation called for action, and the convention in Columbus was the result. The chairman of the Commis-

sion, Mr. Gifford Pinchot (who was also on President Roosevelt's Government Commission) said in opening the convention: "There can be no permanently sound and vigorous life for the nation unless life in the country is vigorous and sound. The strength of any civilization is best measured by the soundness of life on the land. The tenacious spiritual ideals of the open country constitute our most resisting barrier against the growing laxity and luxury of our social organization. I believe we are standing to-day on the threshold of a great movement which will bring back to the church in the country and smaller towns the greater power for good which it used to have."

Professor Harry F. Ward, of Boston, speaking on the social side of the question, said: "The earth is the Lord's, but not the landlord's. Unless the tenant system is remedied, the end is either an inferior, subservient peasant class, as in England, or a rebellious group of agricultural workers with class-hatred growing among them." And President Wilson, who made an address on the closing evening of the conference, uttered these weighty words: "The most vitalizing thing in the world is Christianity. When I think of the rural church I wonder how far it is going to vitalize the lives of the community in which it exists. I believe that where the schoolhouse is inadequate, and even where it is adequate, the most vital social centre should be the church itself. It seems to me the country pastor has an unparalleled opportunity to be a country leader."

This conference seems to have accomplished two things. First, it has advertised a need, by calling very wide attention to a serious situation in our own land. Many of us have known of it, but few of us have realized its extent and importance. The conference also adopted a report laying out a program for meeting the need. Em-

phasis is laid upon the importance of making the Church serve the community and training a clergy who shall have a sympathetic touch with rural life and a knowledge of how to work effectively in country places. "Fewer clerical frock coats and more overalls," was the prescription suggested by one speaker. The suggested program for community service included promotion of temperance, public health, good roads, scientific farming, social and recreational activities, co-operation among farmers in buying, producing and selling, and federation of churches in any community, as ordinary functions of the country church.

All this is excellent and informing, and we, as the Church that has least succeeded in reaching the rural populations, may well study the facts set forth by this Commission, and carefully follow its activities. Naturally, not all of its suggestions are possible of adoption by us, but that we should be making our Church a greater factor in rural life, and that in order to do so some such course as that outlined by this conference will be necessary, no one can deny.

A CHARGE frequently brought against philanthropic and missionary enterprises is that they are conducted by in-

Missionary competent persons  
Business and without busi-  
ness method. Many

people seem to take for granted that philanthropy means flabbiness, and Christian zeal equals business incompetence. It is especially important, therefore, in the case of the large enterprises of the Church, that a guarantee should be furnished as to their being wisely conducted. As now and then criticisms have arisen, it seemed reasonable to the Board of Missions to engage a firm of business experts to study carefully the methods in vogue in the Church Missions House and render a critical opinion upon them.

Messrs. Price, Waterhouse & Co., a well-known firm of high standing, undertook the work. Their report will be found printed on the later pages of this issue. While perhaps it will not be of equal interest to all our readers, it will prove to those who take the trouble to peruse it that as great effort is being made to carry forward the work of missions in a competent and business-like way as "the children of this world"—who are proverbially "wise in their generation"—expend in securing for themselves the things which belong to this life.

**S**OME four or five years ago Professor Ross wrote his book entitled "Changing China," and more than once since

**China's Latest Change**      that time China has surprised the world by her transformations.

Now she appears likely to pass into another phase of her history, and perhaps one that will continue through many years. This latest transformation is foreshadowed in the vote whereby it has been determined that the recently established republic shall become a limited monarchy.

All of our readers are interested, and many are not a little troubled by what seems the governmental fickleness of the Chinese. They are asking themselves what these changes mean, and what the result of the one now proposed is likely to be upon the future of China and our work there. The editor has turned to the Rev. Dr. Pott, president of St. John's University, Shanghai, for an answer to these questions, convinced that he, by his long residence in China, his keen sympathy with her people and his own sound judgment, is peculiarly qualified to make the situation clear. His reply was so complete and satisfactory that we cannot do better than to quote it entire:

"How did it come to pass that China attempted the establishment of a republic? Among the reasons that might be given are the following: In the first place, after the Manchus abdicated, there was no one who had an undisputed right to the throne. As a measure of practical politics and in order to avoid internal dissension, the revolutionists decided that the best plan was to establish a republic. Moreover, the example and prestige of the United States had a large influence. The Chinese had come to know and admire the great republic of the West. Americans have played a very important part in the introduction of the new education into China and have helped to spread democratic ideas in the country. A very large number of Chinese students have obtained their education in the United States, and it will be remembered that the members of the first educational mission sent by China to a foreign country, in 1872, were placed in our schools or colleges. Finally, at the time of the revolution, the men of the most extreme views were in control. Many of the educated men in China doubted the expediency of such a sudden change in the government of the country, but they were forced to submit to the will of the radicals.

"To those who were best acquainted with conditions in the Far East, the establishment of a republic seemed premature. It was too great a break with the past, for in the whole national life of China there had never been anything corresponding to representative government. Magistrates had never been elected. The government was entirely patriarchal. Although there was a measure of local self-government, yet the magistrates received their appointments from above, not from the people. In the small hamlets and villages the elders had considerable power; it was not derived from the people, but from the fact that they were elders. The only

way in which the voice of the people could be made manifest was by mobbing and cowing their magistrates, or through open rebellion. Furthermore, anything like universal suffrage was absolutely out of the question. The masses of the people are still densely ignorant. The new education has only just begun to influence them. The peasants of China neither read nor write and have little conception of the duties of citizenship. Lastly, the country has never been really consolidated. It has consisted of loosely united provinces, and the people of one province have regarded those of another as strangers. Means of communication have been inadequate and the spirit of provincialism has become exceedingly strong. The idea of national unity is comparatively of recent growth in China.

"Hence, although from an idealistic standpoint we Americans think that there is no better government on the face of the earth than the republic, yet we should be wise enough to perceive that all men are not fitted for that government by nature or inheritance, and that a people must go through a long period of tuition and experience before they can successfully carry it on.

"Naturally we are led to inquire what will be the consequences of a reversion to a monarchical form of government. It will mean in the first place a strongly centralized government, and in face of all the perils by which China is surrounded in her transition period, this is absolutely necessary. - The first parliament proved a lamentable failure, and during the whole time of its existence was at loggerheads with the president. China needs a government similar to that of Japan.

"In the second place, it will give her time to educate her people and render them more capable of representative government. The idea of parliamentary government has come

to the East, but the change can only be brought about gradually.

"As to the effect on the work of the Christian Church, we may expect, perhaps, some attempt to re-establish Confucian rites. The annual worship at the winter solstice on the altar of the Temple of Heaven in Peking will probably be resumed. It may be that honors will be paid to Confucius in the government system of education. It is difficult to say how far reaction will go. At the same time the attitude of mind towards the Christian religion has become much more open than formerly, and it does not seem likely that there will be any departure from the policy of religious liberty which was guaranteed at the time of the establishment of the republic. In so far as the monarchy will insure peace and order in the country, and will make it possible for China to progress more rapidly, it will be of great value to the successful prosecution of the Christian propaganda."

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#### NO MEETING OF THE HOUSE OF BISHOPS

**A**T the last moment we reopen this column to record the news that—the necessary number of assurances with regard to a quorum not having been received—the Presiding Bishop has rescinded the call for the meeting of the House of Bishops which is alluded to as probable on a previous page of this issue. We imagine that many of the bishops who signified a willingness to attend will feel relieved that the meeting is not to be held. However desirable it may be to discuss other matters, it was generally felt that an election for South Dakota would be premature at this time. Since the House was summoned for this purpose it would probably have been thought necessary to carry out the program. It is our conviction that the needs of South Dakota will be better met by the General Convention.

# THE SANCTUARY OF MISSIONS

## PRAYER FOR THE NEW YEAR

WE know the path wherein our feet should press.  
Across our hearts are written Thy decrees.  
Yet, now, O Lord, be merciful and bless  
With more than these.

Grant us the will to fashion as we feel;  
Grant us the strength to labor as we know;  
Grant us the purpose, ribbed and edged with steel,  
To strike the blow.

Knowledge we ask not—knowledge  
Thou hast sent,  
But, Lord, the will!—there lies the bitter need;  
Give us to build above the deep intent—  
The deed, the deed.

—John Drinkwater.



## THANKSGIVING

WE thank Thee—  
For the way wherein Thou hast let us hitherto, and for Thy loving-kindness and mercy, which have followed us all the days of our lives.

For life and health; for love and work; for the sweetness of service and the recompense of sacrifice.

For the continued and growing interest in the extension of Thy Kingdom throughout the world.

For the triumphant completion of the Emergency Fund, and the blessings it has brought to many. (Page 7.)

For the promise of peace in Mexico and the opportunities of Christian service which it presents.



## INTERCESSIONS

WE pray Thee—  
That the fashion in which we live our new year may prove us worthy of the gift of life.

To open the hearts of people that they may respond to the needs of St. Agnes' School, Kyoto. (Page 23.)

To bless those who are laboring among the soldiers of China, and

give them all things needful for their temporal and spiritual welfare. (Page 27.)

To guide the hearts of the bishops and pastors of Thy flock in the choice of a bishop for South Dakota, whenever that choice is made. (Page 9.)

To direct for the advancement of Thy Kingdom the new political situation in China. (Page 14.)

To give Thy grace and strength to the young bishop of Utah and raise up friends for him in carrying on his work. (Page 35.)



## PRAYERS

### For the New Year

O GOD of the endless years: Give to each of us, in this little day of life which remains, some share in the working out of Thy eternal purposes for men. Show us where we may stand in the battle, and arm us for the fight. Fill our weakness with Thy strength; touch our hearts with Thy love; gird us with a measure of Thy great patience, and cheer us with the confidence of final victory through Thee. That so, through the life which we now live in the flesh, there may shine some token of Thy presence; to our own eternal benefit and to the blessing of our fellowmen; through Jesus Christ, our Lord. Amen.



### For Missionary Success

O GREAT Lord of the Harvest: Send forth, we beseech thee, laborers into the harvest of the world, that the grain which is even now ripe may not fall and perish through our neglect. Pour forth thy sanctifying Spirit on our fellow Christians abroad, and thy converting grace on those who are living in darkness. Raise up, we beseech thee, a devout ministry among the native believers, that all thy people being knit together in one body in love, thy Church may glow up into the measure of the stature of the fulness of Christ; through Him who died, and rose again for us all, the same Jesus Christ, our Lord. Amen.

—Bishop Milman (1791-1868).



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ST. AGNES' CAMPUS

The only playground for 128 girls! The dormitory on the left; teachers' house on the right.

## WHAT SHALL THE FUTURE BE?

By Louise Barton Myers

HERE are two alternatives for a mission school that is not a success: to close it, or to make it a success. In the mission field, where funds are scarce and workers scarcer, every penny and every hour should be held to account. It is unprofitable to waste time and energy on a school that is not a credit to the mission of which it is a part.

### *The Case Stated*

Less than ten years ago St. Agnes' School, Kyoto, Japan, was ranked among the leading schools for girls—either mission or government—in Japan. In 1907 there were over 200 girls in the school, more indeed than were technically allowed by the government in a school having our limited grounds and buildings. To-day there are 128. If in 1907 it had been possible for us to enlarge our grounds, our dormitory and school building, to meet our then yearly increase of scholars, and to improve our equip-

ment to keep abreast with the improvements made in the government schools, St. Agnes' would have continued to grow. The Doshisha Girls' School under the Congregationalists had at that time 157 students; to-day they have 280. They have gone forward, where we have gone backward; not because there is not room for two Christian schools in Kyoto—a city of half a million people—but because they extended their grounds, increased their dormitories, remodeled their school buildings, and kept their equipment always a little ahead of that of government schools. We, on the other hand, have made scarcely even the most necessary repairs.

It was not unnatural that the Japanese, always loyal to the government, should have preferred to send their children to the newer, better-equipped government schools than to an overcrowded Christian school. With the increase of public schools and their



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#### THE SWINGING LOG

*A tabloid form of exercise, economical of space.*

improvement in equipment there came a decrease in the number and quality of our students. But more serious than the decrease in numbers is the depreciation in the class of girls whom we are receiving. Except for our Christians, and for some few neighbors who send their daughters to our school because it is near at hand, many, far too many, of our girls are those who have failed to pass the examinations admitting them to the government schools. The standard of our school has thus been forced down, not only by inferior equipment, but by the admission of unambitious or unintelligent pupils. I have been frankly told by one of our own Christians that the Japanese commonly apply first to the government schools; failing to enter there, to the Congregationalists' school; and, as a last resort, to St. Agnes'.

It is not necessary that St. Agnes'

should be a failure. It is not too late to redeem our good name, provided we do it promptly. It was with this in view that our principal last April converted the school into a "Koto Jogakko." This means that the school receives a special license from the government ranking it with the public schools of that grade, and giving it certain privileges not allowed to unlicensed schools. The grade remains virtually the same as formerly, the equivalent of our American high school, though somewhat lower. This license raises the standard of scholarship by requiring, on the one hand, an entrance examination, on the other, better equipment and a larger proportion of teachers having had university or normal school training. With this change came an immediate increase in the numbers of our scholars and a perceptible improvement in the class of girls entering.



EAST HONGANJI TEMPLE, KYOTO

*This expensive and beautiful Buddhist temple, recently completed, is shown as a contrast to the type of buildings which we have erected to bear witness to our Christian faith*

Almost immediately after this change had been made, our principal, Mr. Tamura, died. Our new principal, Mr. Hayakawa, one of the first graduates of St. Paul's College, Tokyo, and also a graduate of Berkeley Divinity School, Middletown, Conn., for fifteen years the pastor of one of our largest Osaka churches, took office in September. He faces the proposition of a school holding the government license but unable to continue to hold it unless we meet the government requirements. This can not be done without considerable expense, and the question at once arises: is so large an expenditure of time, energy, thought and money justified for a school in a place where there are already a large number of government schools. Why not let our girls go to the government schools?

#### *Why Have Christian Schools?*

The purpose of Christian schools in Japan is not education for its own sake. That might be got elsewhere. The real purpose of our schools is to select and train an efficient body of Christian leaders. In Japan the

Christian work is every year being handed over more and more largely to the Japanese. Even now it is hard to make our people at home realize that missionaries are needed in so seemingly civilized a country as Japan. Every year it becomes more difficult to secure foreign missionaries and foreign support for the work. Yet the Japanese are not prepared to take over the leadership. We must so train our Christian girls and boys of this generation that they will be able and ready to become the leaders of the next; that they may also form the backbone of that Christian public opinion which is necessary if we hope to save Japan from the materialistic tendencies that have already made their appearance, and to give her that genuine interest and sympathy with the rest of the Orient which can best make for the peace and progress of the entire East.

For such training we need our Christian schools. We cannot expect children, even from Christian homes, to become leaders in Christian work, in public service or in national



*Photo by courtesy of Charles R. Pancoast. Rights Reserved*

CLASS IN FLOWER ARRANGEMENT AND THEIR TEACHER

righteousness and generosity, if they are educated by non-Christian teachers in non-Christian schools, under influences often antagonistic to Christianity.

Christianity is only a generation old in Japan, and many things which we look upon as essential in Christian character are still too new to the oldest believers to have become habit, either with themselves or their children. In the knowledge of the Bible alone, even our Church members are often startlingly deficient.

Yet the work of the school is not limited to the training of our Christian children. We have in St. Agnes' eighty-four day scholars from non-Christian homes. Every one of these eighty-four girls is an introduction into a home. Through mothers' meetings and family visiting opportunity is given us to reach numberless homes which otherwise would be closed to us. Only two Sundays ago a day scholar, one of the best students in our fourth-year class, was admitted as a cata-

chumen; and with her were admitted her two older sisters, one a graduate of a government school, the other a graduate of St. Agnes'. We think it probable that this girl entered the Church largely through the influence of her most intimate friend, one of our scholarship girls, who lives in the dormitory. Many of our dormitory girls become Christians during their four or five years in the school, and not a few of them are confirmed before they leave us.

Since, therefore, the work of our school is to obtain and prepare leaders for the next generation, we must give them the best possible training, and we must have the best material to work on. We cannot expect to make leaders of unambitious or unintelligent girls. We must have a school so well-equipped that it will attract the best the Japanese nation can offer, and will give them an education inferior to none in Japan. We already have some earnest, ambitious students. We owe them a preparation worthy of



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#### GLIMPSE OF THE WORN-OUT DORMITORIES

*One of the best rooms is here shown, prepared for visitors*

their ability. It is not fitting that the leaders in Christ's work should be less well trained than the followers of Buddha.

#### *The Present Condition*

Our present situation is depressing. Even repairs which are urgently needed can only be imperfectly done. We have put \$310 on our dormitory and school building; it needed \$500. We managed to replaster the hallways and re-mat some of the rooms. Much more ought to be done; yet imperative as repairs are, they are at best only a temporary alleviation. Our dormitory, built after the Japanese fashion, of paper, wood and plaster, having stood twenty years, is no longer fit for use. It is not surprising that we have only thirty-two boarding scholars where twelve years ago we had eighty. Yet the importance of good dormitories is immediately seen in the opportunity they give for training our girls in Christian life and service.

Our schoolrooms are too few and

too small to accommodate our classes, and are not built according to government regulations. The assembly-hall, used for the sewing-room during school and a practice-room after hours, is not large enough to hold the entire school at such times as commencement, when outsiders are invited, or to allow us to invite parents or friends to our monthly Christian or literary meetings, when the whole school is assembled. The "library," also used for a practice-room, is ten by nine feet, and contains an old organ, a table and two benches, a bookcase of Japanese and Chinese books, and some empty bookshelves.

The same story of hopeless crowding and utter inadequacy is true elsewhere. In a school of 128 girls we have only one good piano, supplemented by one old piano and four old organs! There is neither science-room nor gymnasium; yet, science, music and gymnastics are the three subjects which are receiving the great-



Photo by courtesy of Charles R. Pancoast. Rights Reserved

#### THE ALLEGED GYMNASIUM!—REALLY A COVERED ENTRANCE

*It is also used for the storage of "geta" (sandals). The American visitor who sends us this photograph calls it "disgraceful."*

est attention in Japanese schools. What gymnastics we have are taught in the yard in fair weather. When it storms—and that in Japan is frequently—classes are conducted in a covered entrance-way of 23 x 24 feet, open on two sides to admit rain, wind and snow. The largest class, of forty-one girls, finds it impossible to take any exercises requiring full-arm extension. The dampness of the concrete floor makes all sitting, lying or kneeling exercises impossible, and compels the use of *zori*,—loose straw sandals held by straps across the toes. These impede the foot and leg exercises, and reduce gymnastics to a process of shuffling back and forth in a foot-square space. We have no room for tennis, the favorite game among Japanese girls. Our complete gymnasium equipment consists of a basketball set, the gift of a home Sunday-school (and available only in fair weather in the spring and fall), dumb-bells, a log swing, and a ping-pong set—relic of better days.

#### *The Way Out*

Our government license requires that we extend our grounds, remodel our buildings and improve our equipment. We can hardly hope to do this in less than two years, and a considerable sum of money will be needed. Kyoto is a city of about the size of Boston. It was the capital of Japan for over 1,000 years. Like Boston, it prides itself on setting the standard for the country in matters of art, culture and education. Among its nearly a thousand shrines and temples are some of the finest in Japan. Four of the old palaces are here and a number of public parks and gardens. There are also many modern public buildings as well as one hundred higher schools. A Christian school, to hold its own here, must be in keeping with the rest of the city.

With \$30,000 we can bring our school up to the government requirements without the purchase of additional land. This involves rebuilding our dormitory on some vacant land



GROUP OF TEACHERS IN A CORNER OF THE  
SCHOOL YARD

*Trinity Church shows in the background*

across the street, moving the foreign teachers' house across the street, adding to the old school building and using the vacated land for a gymnasium, assembly-hall and playgrounds. This, however, while it meets the present requirements, allows nothing for growth. In five years, if we grow as we have a right to expect with our new equipment, we should again be cramped for room. (The largest of the eight government schools of this grade in Kyoto has over 800 students.) Moreover, the above arrangement places the dormitory on the opposite side of the street from the school buildings. This would involve the whole school crossing the street for morning and evening prayers, and constantly during school hours. In America this would make very little difference; in Japan it would be a serious drawback.

For \$20,000 additional—\$50,000 in all—it would be possible to buy a large piece of land adjoining the school grounds, and remodel the school in such a way that all the important buildings would be within the school walls. It would also give us a school better fitted to compete with those of the government; and above all, room to grow in. Land is enhancing in value here, a growing city.

But while this sum of money is coming—as come it surely must!—there are some tremendously pressing needs, if we are to keep the school alive and measurably effective. There must be money for repairs, larger salaries to more licensed teachers, pianos, gymnasium and science apparatus, and new desks and chairs. Many of these things will not only be of immediate use, but can be transferred later to our new buildings. We would also be glad to have some good, simple English books—especially books with pictures—for our library, and some good pictures for our walls.

The conclusion of the whole matter may be thus stated: Christianity in Japan depends ultimately upon our native leaders. We must look to our schools to secure and train those leaders. St. Agnes' is the only Church school of any kind in the diocese of Kyoto. Our results are determined largely by our expenditure—in time, in work, in money or in prayer. There can be no gain without effort. Will you not make it your especial prayer during the coming year, that St. Agnes' School may be made a real force in the hastening of Christ's Kingdom in Japan?

## AT ST. MARY'S, SHANGHAI

AT last Bishop Graves reports that the deeds for the new site of St. Mary's Hall, Shanghai, have been signed and delivered. The Board of Missions has asked the bishop to have plans prepared at once, in the hope that building may begin next spring—at least so far as the money in hand will allow.

In September St. Mary's entered upon its thirty-fifth year. The over-crowding in dormitories and class-rooms is worse than ever before. Mrs. Ely describes the situation in a recent letter: "I have just been over the Hall and found poor Miss Dodson working over a tentative plan for a temporary building to relieve the congestion. Bishop Graves and the faculty agree that it is wisest to spend \$2,000 and put up a building right away, even though it does take precious dollars that might otherwise go into our permanent buildings on the new land. If we cease to grow we cease to live, and it is not a good thing for our future to refuse girls admittance and have it go over China: 'No good applying at St. Mary's Hall; they won't admit any more.' The one reception-room has been turned into a classroom, plus a piano-room, plus the dispensary! Now the parents who come to see their daughters will have to use Miss Dodson's one little crowded office, though her thousand and one interviews and interests have to be carried on there too."

"While I was in America last year the pianos for practicing were put into an old building on the edge of St. Mary's Hall grounds, which had been shut up as impossible. This year into each practicing-room goes *four* beds. Add to this the individual boxes and desks, wash-stands and stools, and you can dimly imagine the pleasure of being one of the four girls to occupy the left-over space. Even our best bedrooms in the Twing Memorial Hall, size 11 by 18 feet, have *six beds* in each room. The need of more class-rooms is so imperative that they are to use the dining-room for one. St. John's, too, is so crowded that they have ten boys sleeping in Dr. Lincoln's dispensary. There is a larger college freshman class than ever before."

Ten thousand dollars are still needed to complete St. Mary's Hall Building Fund, in addition to the \$15,000 to come from the sale of the Twing Memorial Building to St. John's University. Dr. Pott has been working steadily since October 1st to secure this amount, but reports that in spite of many addresses and appeals less than \$3,000 has been received.

Send gifts for St. Mary's Hall Fund to Mrs. Hoffman Miller, Treasurer, 1 Lexington Avenue, New York; gifts for the purchase of the Twing Memorial Building to Dr. F. L. H. Pott, D.D., 281 Fourth Avenue, New York.

## REPAIRING THE DAMAGE

IN our last issue brief mention was made of the typhoon which struck our mission property at Bontoc, P. I., on October 29th, totally destroying the missionary's residence and the storehouse, with their contents. Sagada also suffered, though to a less degree. It was thought by Bishop Brent that not less than \$10,000 would be needed to repair the damage. It must not be imagined, however, that

Fr. Staunton and his associates are of the sort to sit still and wait for some one else to do the repairing. Some photographs just received show the Igorots industriously at work trying to make good the destruction wrought. Our readers will be interested in some of these pictures, showing as they do the primitive nature of building operations among these simple people of the Luzon mountains.



*Bundles of grass gathered for rethatching*



*A storehouse at Sagada*



*A mission building at Besao*



*Igorots bringing in the grass*

FILIPINOS REPAIRING THE DAMAGE IN THE WAKE OF THE TYPHOON



*Our stable at Sagada*



*Even the girls take a hand*



*Repairing the roof of an Igorot dwelling*

#### FILIPINOS REPAIRING THE DAMAGE



ST. MICHAEL'S CHURCH, WUCHANG, CHINA

*This is one of the few instances where we have a church building which architecturally really dominates its surroundings.*

## MINISTRY TO MILITARY STUDENTS AT ST. MICHAEL AND ALL ANGELS, WUCHANG, CHINA

*By the Rev. Robert E. Wood*

WHEN the Bishop of London honored us with his presence at the Richmond General Convention in 1907, he told us that it was safer to take for granted that people knew nothing about one's subject, than that they knew it all. So, with such an authority, and with all due apologies to the reader, I am going to err on the right side.

The first point upon which I am going to assume ignorance on the reader's part is the importance of Wuchang as a military center. Many know it as the "Boston," but few as the "West Point" of Central China. The second point (and upon this I grant that ignorance may be termed "invincible") is that a glorious new church under the invocation of the warrior archangel, St. Michael, and All Angels, was consecrated on the patronal festival, September 29th.

The church, built for the most part from the gift of one individual to the New China Fund, is situated most favorably for work amongst soldiers in the barracks and camps. It faces one of the main thoroughfares giving access to the city gates. Just outside the nearest one of these gates stands St. Mark's Church, and about two miles further on is the Military Academy. The student body is made up of about 1,200 picked young men from the various preparatory schools scattered throughout the country, and a splendid lot of young fellows they are.

Discipline, I am told, is rather strict, and the cadets are kept with their noses close to the grindstone all during the week. They rise very early and drill for an hour and a half daily. Their studies are stiff. In the first place, they must do good work in their Chinese course, which is by

no means easy, even for natives, and many of the men are from far-away provinces like Canton and Fukien, where the language is as different from the local Mandarin dialect spoken here as English is from French or German. They have to learn it just as we foreigners do. In addition, each student has his choice of a foreign language—English, French, German, or Japanese—which he must also master. Considerable care, I understand, is given to the body, and of course the various exercises of the drill keep the men in good trim. But one great lack in the academy is wholesome recreation and exercise other than what is prescribed. There is, for example, no provision for sports and amusements. To be sure a few of the men kick a football about on the one day of the week (Sunday) when they are free, and don't go to town. There are no other games, no reading-room or library, nothing in the way of good, wholesome literature for relaxation or improvement of the mind. Above all, there is no kind of religion. The old gods having gone, no devotion to the Lord of Heaven and Earth has come to take their place.

Imagine what Sunday must mean to these high-spirited young men after a week of strict discipline and hard physical and mental work. The whole of Sunday, until the evening meal, is theirs to spend as they like. What more natural than that men of spirit and vigor, who are without the constraining influences of the religion of the Incarnation (which ever since the Son of God took human flesh of the Blessed Virgin has exalted man's body to be the shrine of God's Presence)—what more natural than that they should rush off to places of resort? Many of these are very questionable, particularly in Hankow, which, being a port, is fuller of them. "To go to Hankow," among the young men of our city, unless explained to

the contrary, means only one thing. That city abounds in traps for the unwary. These splendid, strong young men pass the door of both St. Mark's and the new church of St. Michael and All Angels, in hundreds every Sunday. If not bound for places of resort, they are in town because there is nothing better for them to do. They spend the whole day simply wandering about the streets in an aimless sort of way. You can imagine how our hearts yearn for them.

They are a merry, cheerful lot and always meet one's advances with a smile. There is none of that inbred fear of the long-faced parson so common to the American school or college boy—for which Calvinism is largely responsible—for, whatever else may be said of the Chinese, there is nothing of the Calvinist or Puritan in him. No! Even outlandish priests in cassocks are not so formidable but that a few friendly words, or even a joke, such as it is, might pass. Quite seriously, a more attractive, lovable and responsive set of young men I have never met.

In the autumn of 1914, when our Community of the Holy Saviour took up its residence in Wuchang, we began in a small way to make efforts to reach these young men. Two of their number, who had helped their fellows in many ways at the Wuchang Y. M. C. A., where the Rev. Harris Masterson had been doing fine work, were handed over to us. One was already a Christian, the other was baptised and confirmed at St. Mark's during the year, and became a regular communicant every Sunday. Through the influence of these two men others began coming, and our circle of acquaintance widened. Our Sunday Choral Eucharist was in the early morning, just at the hour when the military students were coming to town, and it was an easy thing for them to drop in, at least for the

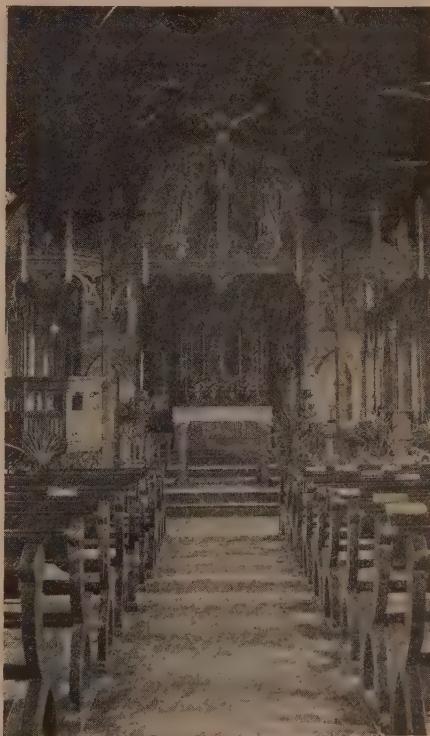
"Missa Catechumenorum" and sermon. Of course, not being Christians as yet, we could not allow them to remain for the "Anaphora," but as a rule a number of them waited in the guest-hall until the end of the service, and it was often possible to secure a group of a dozen or more for breakfast at our "cheerless abode" (the proper name in polite Chinese language for one's own home). If the numbers exceeded this our poor Chinese cook sometimes looked aghast for a moment, yet always rose to the occasion. One day when the party numbered eighteen "he did himself proud"!

We always give our friends "foreign food," so-called, because it is so much more fun for them to eat with knife, fork and spoon than to have the same old things with bowls of rice and chopsticks. Besides, they are *our* guests and they love to be treated as such. Frankly, I don't know of anything in my experience which has given me quite as much pleasure as our Sunday morning breakfast parties. One of us had a Victrola given him last Christmas. Our records are all popular, but especially the brass band and military airs.

We have opened a reading-room in temporary quarters, and for a good part of the day on Sundays groups of military students, as well as others, come and go. At midday we have Bible classes in English and Chinese. We are hoping for great things, now that St. Michael's is finished. The church is built with a basement floor seating about 400. This can be used as a lecture hall. An arrangement for darkening the windows, without interfering with the ventilation, will make it possible for us to have lantern lectures, even in the day time. Our military friends are not allowed out at night. I am sure these lectures will be popular. We intend to have them not only on subjects connected with the life of our Lord, but also on won-

ders of God's creation, and the like.

Here let me remind the reader once more of the New China Fund. It stipulates for St. Michael's \$5,000 for land, \$5,000 for church, and \$2,500 for other buildings. In regard to this, let me take you into our confidence. The land did not cost \$5,000. It cost only \$4,000, and, even of this, the entire sum has never reached us. We advanced what was lacking from funds saved up by the community, which we need very much right away for other purposes. Even when we get this back we are still saving \$1,000 on the estimate for land. The second item we received in full from one generous giver, for whom God be praised! Of the third—that is \$2,500 for buildings—we have received absolutely nothing! Does not this appeal to some one? Do you not think we need a parish house? To say noth-



INTERIOR OF ST. MICHAEL'S CHURCH

ing of all kinds of other uses to which it might be put, is not the appeal of the cadets alone sufficient? Think what we might have to attract them on Sundays and afford them innocent amusement, and keep them from an idle, misspent day—or worse. No, don't think I advocate desecrating the Lord's Day. We mean to redouble our efforts to get the young men to attend the Sunday Eucharist, of course; and just as soon as any are baptised, we shall get them into the choir or some other parish activities. We even plan a "Military High Mass," from time to time, which I can guarantee will be most popular. There will also be the Bible classes and lectures, and the classes which we hope soon to form for those preparing for the Sacraments. There are four men just at present waiting. Then, too, we intend to do our utmost to make the men feel at home with us, and look upon us as their trusted friends, willing to serve them in every possible way. If we once win their confidence, I feel sure it will not be long before they come to us for sympathy and help in their spiritual and intellectual difficulties, as well as with their temptations and sins in confession. In both of these directions a start has already been made.

But in the parish-house we must have means and facilities for amusement and attractions sufficiently interesting to keep our young friends off the street. A bowling-alley, for example, would be "holiness to the Lord" for this purpose; also a billiard-table, a set of boxing-gloves, table tennis and the like. Some good bathrooms, with plenty of hot water, soap and towels would indeed be a boon. Last winter two or three of our friends from the artillery camp used to come once a week to our house for this purpose (as well as for Bible study). They were most grateful for the opportunity, as they said they had to bathe in one great vat, and unless

they got there first the water was soon impossible. In all conscience \$2,500 is a small estimate for this wonderful parish house! Why, surely some one might send it to us, and that extra \$1,000 on the estimate for land too, which we could use for equipment!

I am saying all this about the military students as if they were more important than the soldiers in the barracks; and in a way they are. For these young men in the Academy are being trained to become officers in the army of China. If we can influence them for Christ and His Church during their student days, while they are young and impressionable, it is going to tell tremendously when they rise to positions of trust and wide influence in the army. We cannot as yet have army chaplains (God speed the day!), but we can work to win the future officers to Christ now, thus preparing the way. A military men's club, with its own officers, rules and regulations, would be, I am sure, a welcome idea. The parish house would be its natural meeting-place and rendezvous. If we could begin *that*, I am sure it would not be long before the officers and men of the barracks, in and around the city, found their way to us. Later on, why not also a club for government students, policemen, factory hands, both men and women—each using our parish house on different days! Let me add that the Wuchang Y. M. C. A. has asked us to do all we can here in our part of the city along these lines, as they are far away "beyond the hill," and are covering all the ground they can at present.

But to return to our friends the cadets. The Academy closed July 1st for forty days' summer vacation. The students from this and adjacent provinces went to their homes, leaving some 300 behind in the school. Some time previously one of them suggested to us the plan of opening a summer hostel at Boone University. The bishop and the president of Boone



SUNDAY IN ST. MICHAEL'S READING-ROOM

readily gave their approval, and thirty-five men handed in their names. The Boone Boy Scouts' building, St. Nicholas' Hall, was put at our disposal, and our guests were soon settled. The first thing they did was to pay their board *in advance!* A happier bunch of young men it would be hard to find. (Don't judge by the photograph. We always consider taking a photograph in China as a very solemn and serious matter.) When the men began feeling at home we started an English class. We began with simple stories and conversation, but one day one of the men brought me a copy of Patrick Henry's famous speech at Richmond, "A Call to Arms," and said, "Teach us that, we think it is better." Naturally I complied, though I continued the simpler English as well. The men seemed much pleased and flattered when a name of one of the signers of the Declaration of Independence was given to each one as a "school name." We also formed a volunteer Bible Class in St. Mark's Gospel. It was indeed a joy and inspiration to endeavor to make these fine young men know our Lord, even a little. Some had never heard anything about Him.

Hymn-singing was another popular pastime, the favorites being "Onward, Christian Soldiers," "Fight the Good Fight," and "Soldiers of Christ, Arise"; all, of course, in Chinese. They love music. Mr. Ernest Gau, a Chinese resident of Honolulu and an American citizen, who has spent several years at Boone and is now in the graduating class of the Divinity School, was a tremendous help. He got up a concert, gathering together all the nearby members of the Boone Glee Club and choir, and the Scouts' Band. Our cadets invited their friends, so we had an audience of about eighty. The concert was much enjoyed. Mr. Gau was also most helpful in initiating the men into the joys of tennis and other games. Plans for a military tennis club in connection with St. Michael's have already been suggested. The men promised to attend St. Michael's and bring their friends. Indeed, we are most hopeful, and feel that a real start has been made in the direction of the military students. Please put them in the "Sanctuary of Missions" and pray earnestly for God's blessing upon the efforts made to bring them to Our Lord and His Church.



## AMONG INDIAN CAMPS

MISS HARRIET M. BEDELL, who is the United Offering missionary at the Whirlwind Mission, Fay, Oklahoma, is perhaps in more intimate touch with Indian life in its primitive characteristics than any other of our woman missionaries. She spends much time in the camps themselves, having a tent of her own which she pitches among the wigwam and blanket Indians. The majority of those to whom she goes in this way are still heathen. Much good has been accomplished by her visits among them. The above picture shows Miss Bedell's little tent, next to which stands that of the Rev. David Oakerhater and his wife. Mr. Oakerhater, who stands before the tent, is our Indian deacon at the Whirlwind Mission. This picture was taken during a sojourn of three weeks in a camp numbering 2,000 Indians. In such experiences as this, Miss Bedell gathers many interesting facts

concerning Indian life. One recent communication from her describes the *immom*, or Indian sweat-lodge, and is accompanied by pictures which will be of interest to our readers.

### *The Immom*

AN Indian camp would be incomplete without the bath lodge or *immom*. It is a relic of antiquity; in fact the Indians do not remember a time when it was not used. The bath is taken with much ceremony, and, like nearly all their rites, is religious in character.

A semi-spherical frame of flexible wood is made about four feet high and ten feet in diameter. It is covered with blankets, skins, etc., then a fire is made around the outside pile of stones and while these are heating those wishing to enjoy the bath smoke inside. A man is appointed to



THE FRAME OF THE IMMOM

put the hot stones inside the lodge and another places them in a hole in the centre. Just outside is placed a buffalo head, in which the Great Spirit is supposed to be lodged, and the pipe just smoked is laid near it. The first man then asks some one to put medicine on top of the lodge. Later it also is placed near the buffalo head.

Covers are then let down and water is poured over the stones, producing a steam and making a sweat bath possible. The one who owns the lodge

prays and four songs are sung. The lodge cover is put up to let in cold air and in a short time put down again and four more songs sung. This is repeated four times, after which the bath is completed, and they all smoke the peace pipe, sitting just outside the lodge.



THE IMMOM AT WORK

## A LITTLE GLIMPSE OF HONOLULU

One of our interested Churchwomen, who has recently returned from a trip to the Hawaiian Islands, has been thoughtful enough to tell us something of her impressions, and to accompany the letter with pictures showing our Chinese work in Honolulu.

I RECENTLY returned from a trip to the Hawaiian Islands, where I had the great pleasure of attending a service given entirely in Chinese in a beautiful Chinese Episcopal Church in Honolulu. I had the opportunity of taking a snapshot of the children attending school in the basement of the church, together with the rector and his wife, Mr. and Mrs. Kong, also the parish visitor, Miss

Folsom, of the Cathedral nearby.

The altar and reredos are of unfinished koa wood, like our mahogany. Two eucharistic candles are used. There is a fine pipe organ and a mixed choir of Chinese boys and girls. The girls have made their own vestments, even the caps, and sing very well. The church has a curate, and all services are entirely in Chinese. The congregation is segregated—men on one



CHILDREN OF ST. PETER'S CHINESE SCHOOL, HONOLULU

side and women on the other. Many of the latter looked very picturesque in their native dress. One thing which impressed me much was the large congregation, particularly men, and the heartiness of the responses. Every one seemed to take part.

The Chinese children are obliged to spend a portion of each day learning their own language, and the rector and Mrs. Kong conduct such a school in the basement of the church. After their instruction in their native tongue, they are obliged to attend the English schools. They sang, or rather chanted the Twenty-third Psalm, the prayer for one at sea (as their beloved bishop was en route to Japan), the creed and the

Lord's prayer, all in Chinese. Even the smallest child knew these perfectly. Afterward, they were delighted to pose for me, as the rector told me no one had ever taken a picture of the church and the children.

WHEN John R. Mott visited China in 1896 the question was raised as to whether he might not gain access to the literati. Missionaries told him that he would never live to see the day when they would be accessible to Christian effort. Mr. Mott spoke of the Chinese as the Gibraltar of the student world. At the present time no class in China or elsewhere is so ready to hear the gospel. In his last visit no hall or theatre was large enough to hold the people who were eager to hear. In one city the governor built a pavilion at his own charges. The president of the republic asked Mr. Mott to visit the great cities and the smaller places and tell them the message, "For," said he, "while Confucius teaches us the truth, you have been giving us a message which tells about the power to follow the truth."



## TEAM WORK IN UTAH

*By the Rt. Rev. Paul Jones*

A YEAR ago the missionary in charge of the Church's work in the Unitah Basin in Northeastern Utah was seriously considering asking the bishop to allow him to discontinue the services at Roosevelt in order to reach another point that seemed more promising. To-day a fine little church stands in Roosevelt, the center of an earnest congregation, a live Sunday-school and an enthusiastic Guild. The story is worth telling.

Roosevelt is a town less than ten years old, founded since the Unitah Indian Reservation was opened to settlement. With 800 population it is 90 per cent. Mormon and has been looked upon as an ironclad Mormon center in the new district. Bishop Spalding, a few years ago, was unable to buy a lot in the town. "Why do you want to work there?" we have been asked by those who could see only a hopeless situation; but because there was no church but the Mormon we felt we had a duty to the town. Services were held every third Sunday for a year in a little upstairs hall, and a small group gathered, though a Sunday-school died an early death.

Last January an opportunity came to get some lots very reasonably on the best corner in the town for a church, and through the generosity of the Board of Missions they were secured. Immediately the interest began to grow, for people began to see that the Mormon Church was not going to dominate everything in the town.

The missionary in charge had to leave at the end of May, but when the bishop visited Roosevelt in June, in response to the wishes of the people, he appointed a committee of five

men to see what pledges could be secured toward a church.

Early in July the bishop made another trip into the Basin, this time accompanied by Mr. C. F. Huntley, a young layman from Boston, who had volunteered for two months' work. The committee reported that they had secured pledges in cash and labor amounting to three hundred dollars. It does not sound like a great deal, but in a new country where every one is doing development work, sixty miles from the railroad, money is scarce indeed. Fortunately the bishop had a thousand dollars given for just such a church by a generous Church-woman, so it was decided to go ahead.

The bishop sketched out the plans for the building, a member of the committee surveyed the lots and located the building, other members of the committee hauled the stone for the foundation, the brick man hauled the bricks free of charge, the plasterer cut the current price of his work in half, brick-layers and carpenters gave many days' labor, and others who furnished materials gave generous donations. "They'll never get the roof on," said the Mormons, as the building began to grow; but they did, and



THE CHURCH AT ROOSEVELT

## Team Work in Utah

many of the Mormons helped to make it possible.

In the meantime a Sunday-school of thirty was organized and a Guild of fifteen women got together. Two or three of the men of the committee supervised all the work of building, taking the time from their own affairs, and when the bishop came again on October 31st the church was practically completed and unusually well-built. Mr. Huntley had to go back to the East the first of September, but even the lack of any one in charge did not discourage the committee.

And not a single one of those active in the whole undertaking is a communicant of the Church! The people represent all sorts of denominations and none at all, but they want a real, organized religious life, and are quite glad to get it through our Church. We have some people out in the country, and this fall there are some girls and a teacher in the schools at Roosevelt who are communicants, but those who organized and did the work represent other communions. But it is an Episcopal church from the cross on top to the name on the treasurer's checks, "Trinity Episcopal Church," and the people are glad of it. The church is unique.

On October 31st the church was dedicated. The bishop was assisted by Rev. M. J. Hersey, of Randlett, who had held the first service in Roosevelt, and Rev. W. W. Reese, Archdeacon of Utah. Chairs for the occasion were loaned by the Mormon authorities. Eighty were present in the morning, of whom twenty partook of the Holy Communion and a crowd of one hundred and fifty jammed the building in the evening, so that many turned away, unable to get in. The first offering was for Utah Missions and then for the building fund.

The church is arranged with the chancel an alcove that can be closed off with a curtain hanging from a roof

beam, so that the auditorium can be used for other purposes, as is necessary in a small place. Back of the chancel are two rooms, one a vestry where the priest can live, and the other a kitchen or guild-room. As yet there is no bell in the belfry, no Bible on the lectern, no ornaments on the altar, no piano in the choir, and no stove in the kitchen. But perhaps some friends will furnish those, and cheer the faithful men and women who have united so enthusiastically in building the church.

The original pledges have grown to over five hundred dollars since the work started, and a number of people have come out and declared themselves as with the Church, who had always been supposed to be Mormons. And best of all, the undertaking has brought out in the community, not a spirit of antagonism on the part of the Mormons, but of co-operation and friendly rivalry.

### A USEFUL BINDER FOR "THE SPIRIT OF MISSIONS"

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## WHAT ABOUT CHINA?

At a recent meeting of the Junior Clergy Missionary Association, held at the Cathedral of St. John the Divine, New York City, Dr. Pott in an interesting address briefly answered the above question. A friend of THE SPIRIT OF MISSIONS has kindly sent an abstract which we are glad to print, since it sets forth in a direct and concrete way some significant facts about Present-Day China.

WHEN I undertook to be a missionary of the Church to Orientals I had to overcome their prejudice against the foreigner by degrees. My first act was to assume the garb and costume of the Chinese. My lady friends have often asked me if men could really grow long hair, like the Chinese "pig-tail." Well, I shaved my head and grew a queue. But what a contrast to-day in China! A Chinese gentleman with an Oriental pig-tail is a curiosity. Barriers between East and West are fast disappearing. How has this come about?

First, pressure was used. The European merchants hammered away at the door of China, seeking openings for trade. Almost forcing the door ajar, they gained only a reluctant admission, because of evils which the policy of the opening of the door brought—such as the opium evil. Second, the missionaries broke down the barriers; for they were the first champions of intellectual enlightenment, scientific medicine and surgery; and best of all, the spirit of love in the religion of the Lord Christ. Third, there followed the preaching of a gospel new to China—the gospel of the fatherhood of God and the brotherhood of men. And with all this came emancipation for woman. In place of the exclusive emphasis upon the importance of the family came a recognition of the dignity and rights of the individual. Slowly but surely such ideas undermine the cult of the worship of the ancestors. The spread of democratic principles in China may be traced to the influence of the preaching of the Gospel. Fourthly, China's own experience taught her how helpless she was becoming in the

competition of world powers; particularly in the presence of Japan, her strong rival, who was growing strong enough to humble her, although Japan was professing simply to be the chief agent of a kind of Eastern Monroe Doctrine. The movements for reform which have been making themselves felt in China for the last twenty years culminated in the Revolution of 1911. The Manchu dynasty was forced to abdicate and the republic was proclaimed. The disappearance of the "pig-tails" was the outward sign of this. For the queue was the badge of the servitude of the Chinese people to the Manchus.

At the time of the Revolution, destructive tendencies were in evidence. For a time many turned away from their old religions. Idols were literally thrown out into the streets and the temples turned into schools. The Confucian ethics were scoffed at on account of their conservatism; they ceased their memoriter education as being a relic of belated civilization, and the civil service, which had been so long associated with a preparation for officialdom, was thrown down. Reform went so far as to become a disappointment. In a word, the republic had been prematurely thrust upon them. This led to a second revolution to overthrow the first president. This was put down by the present strong ruler, who had held his people together. At last it becomes evident that the pendulum has swung back to monarchy, which perhaps is the best thing which could happen in China in its present condition.

It is too soon for a republican China. But let it not be forgotten that the revolution in China will have consequences in the East as far-reaching

as the French Revolution had on Europe. The old régime has been once more and forever discarded. The scientific inductive method of knowledge will remain. The old exclusiveness can never return. Progress has been exchanged for stagnation, and the idea of representative government will replace absolutism.

So much for the political situation. We will now examine the religious status of China. If we compare the beginnings with the present religious situation, the contrast is striking. At first progress was very slow and converts were few. Our own Bishop Boone, when asked whether he had opened the door, replied that he had only done something toward greasing the hinges. Last year a great evangelistic campaign was conducted in China, which created a nation-wide interest. The meetings were attended by officials, gentry, merchants and students. Fifteen years ago there were 1,000,000 Christians, ten years ago 1,500,000, and to-day there are 2,000,000. In other words—one out of 200 in China is a Christian.

Workers are the crying need of the Church in China. In three missionary districts we have but thirty-seven ordained foreign missionaries—in Shanghai, 14; in Hankow, 17; in Anking, 6.

Get rid of the idea that a young missionary from America would find the Chinese language an unsurmountable obstacle. One can learn enough of it for preaching and teaching in a year. The agents of the Standard Oil Company and the British-American Tobacco Company offer a bonus to those who will acquire a working knowledge, and many young men qualify.

Do you gentlemen ask what work an American missionary could find to do in China? I reply: (1) The work of educating the young men preparing for the ministry, or to be catechists; (2) evangelistic work; (3) pastoral work; (4) literary work; (5) social service; (6) administrative work.

Remember that this wide door of opportunity is sure to close if we do not take advantage of it. Come over into China and help us!

## TO-DAY EPIPHANY

**R**ECALL to mind not merely the dear story  
Of wandering wise men 'neath a guiding star:  
Bestir glad faith to view a modern glory,  
Inspiring wise men now to journey far.

They bear good tidings unto distant peoples;  
They shine as lights to bid God's Kingdom come;  
They rear, 'mid foreign shrines, the cross-crowned steeples  
Of universal faith in Christendom.

So linger not unduly at the manger  
Where God incarnate came to human birth;  
Go forth to find in every homeless stranger  
The likeness of His Presence now on earth.

For this indeed shall be a Sign unto you,—  
(One more than angel this commandment spake)  
“Whate'er to least of these, My brethren, do you,  
You do it unto Me and for My Sake.”

—Alice Crary Sutcliffe.

# How Our Church Came to Our Country

## IV. HOW OUR CHURCH CAME TO MARYLAND

By Percy G. Skirven

### I. Maryland and Religious Liberty

MARYLAND and religious liberty are synonymous. The poet tells us that the pilgrims of New England came to that land seeking "Freedom to worship God"; but it was Maryland that, first among all the colonies, offered to all creeds an opportunity to worship as their consciences dictated.

Very naturally you wonder how this came about; for George Calvert, the first Lord Baltimore, to whom the Charter for the Province was granted in 1632, was an avowed Roman Catholic, and in giving him the charter the King placed Calvert in absolute ownership of the land contained within the bounds of the province.

George Calvert was born of Church of England parents, at Kipling, Yorkshire, England, 1582, and developed into a man of large capabilities. King Charles, recognizing in him the qualities of an excellent business man and an astute politician, made Calvert his principal Secretary of State. In frankly stating his conversion to the Roman Church he so impressed the King with his honesty that he continued him in the Privy Council, and later, in 1625, made him Baron Baltimore, of Baltimore, in the County of Longford, Ireland.

Having failed in a former endeavor toward colonizing in Newfoundland, George Calvert made a visit to the coast of North America. Being impressed with what he saw during a visit to the Virginia Colony in 1629, he asked for the territory now known as Maryland. Here he had expected to build a fortune for himself and his

family, and as a secondary consideration to establish a colony for his Roman Catholic friends, where they might worship without persecution. Destined never to realize his cherished ambitions, George Calvert died in April, 1632, before the charter received the Great Seal. This, however, did not prevent the King from signing that paper on June 20, 1632, granting to Cecilius Calvert, the second Lord Baltimore, all his father had asked.

The encouragement thus offered Calvert was sufficient to cause a great outlay of money by him in fitting out two vessels, the *Ark* and the *Dove*, and providing about 300 colonists for the voyage to America. Leonard Calvert was sent out as governor of the colony, and the expedition left England in November, 1633. After a long and stormy voyage by way of the West Indies they sailed into the Chesapeake Bay on the 27th of February, 1634, and landed March 25th.

Of those who came over in the *Ark* and the *Dove*, the majority were of the Anglican faith.\* There does not appear any record of a clergyman among them, nor of services held according to the Church of England very soon after the landing. It is generally believed that Anglicans and Roman Catholics for some years worshiped in the chapel at St. Mary's.

Cecilius Calvert was a great-hearted, far-sighted nobleman, endowed with common sense, and well-liked by the majority of the colonists. He realized that he had a valuable gift in this fine domain, interlaced as it was with beautiful rivers, and divided by the great Chesapeake Bay.

\* Johnson's Founding of Md., p. 32.

He also realized that he held the charter under a Protestant Government, and that owing to the religious feeling in England at that time it was impossible for him to establish an exclusively Roman Catholic colony; indeed, he shrewdly avoided all conditions that would tend to mar the success of his undertaking. "Religious liberty" was the most valuable asset that Calvert had, and, like all good business men, he looked after his business assets with great care. He never came to Maryland, but he was kept in touch with the affairs by his brother, Leonard, the governor.

Upon the arrival of the colonists they at once began to settle the country along the rivers and creeks, building houses and planting the cleared land with corn and vegetables. The warmth of the spring-time soon helped to overcome the disagreeable experiences of life in the New World. The first two years of the colony Lord Baltimore expended more than forty thousand pounds sterling in the transportation of emigrants and provisions into Maryland.

As the Assembly in 1636 was composed of a majority of Roman Catholics, there were some complaints made by the other colonists, and to allay their fears Cecilius Calvert required the following oath of his governor:

"I will not by myself or any other, directly or indirectly, trouble, molest or disown any person professing to believe in Jesus Christ, for or in respect of religion; I will make no difference of persons in conferring offices, favors or rewards, for or in respect of religion, but merely as they shall be found faithful and well-deserving, and endowed with moral virtue and abilities. My aim shall be public unity, and if any person or official shall molest any person professing to believe in Jesus Christ, on account of his religion, I will protect the person molested and punish the offender."

This oath was the forerunner of the so-called "Toleration Act" passed by the Assembly in 1649. Shortly after the adoption of the Governor's oath,

about the year 1642, the first building was erected for the Church of England worshipers in St. Mary's County—Trinity Church. Without the formal induction of a minister, the congregation worshiped here without interference. Further up the Potomac River the old Poplar Hill (St. George's) Church was built about the same time. It was in this church in 1650 that the first permanent Church of England minister, the Rev. William Wilkinson, began his thirteen years of ministry. Another church was built for the Church of England colonists at St. Clement's Manor, about the same time as Trinity and Poplar Hill. This church was built by Thomas Gerrard for the convenience of his Protestant wife, her friends and her servants. In the building of these churches may be seen the immediate results of Lord Baltimore's assurances of protection to the colonists in religious worship.

When King Charles I was executed, and the Commonwealth was established under Cromwell, Lord Baltimore at once set about solving the difficult problem of retaining possession of his colony while Cromwell and the Puritans were at the head of the government in England. With characteristic shrewdness he concluded that the best way to do this was to change the complexion of the Council so that it would give to the Protestants half of the votes. He also appointed a Protestant governor of the colony, William Stone. Feeling that his province was still in danger of confiscation, he prepared and had passed by the Assembly in 1649, that law which has become known as the "Maryland Toleration Act." The first clause decreed the death penalty for those who blasphemed God. The second provided against the calling of names. The enumeration of these is interesting, because they show the different sects then within the province; they are: "Heretick, Schisma-



ST. PAUL'S CHURCH, KENT COUNTY, MARYLAND

Built in 1713, it is the oldest building in the state used continuously as a place of worship. The "vestry house," built in 1766, is seen at the left.

tick, Idolator, Puritan, Independent, Presbyterian, Popish Priest, Jesuite, Jesuited Popist, Lutheran, Calvanist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead and Separatist." The Sabbath was not to be profaned. The last clause, most important of all, was as follows:

"That no person or persons whatsoever within this Province, professing to believe in Jesus Christ, shall from henceforth be any waiss troubled, molested or discountenanced for or in respect of his or her religion, nor in the free exercise thereof within this Province; nor any way compelled to belief or exercise of any other Religion against his or her consent, soe as they be not unfaithful to the Lord Proprietary, or molest or conspire against the Civil Government established, or to be established, in this Province under him or his heires."

The passage of this law was heralded in England, and had its immediate effect on the emigration to the colony. Men of character and wealth were attracted to this delightful country of the New World. The

various religious sects, finding full protection in their worship, lived in harmony with their neighbors. A great reform had been brought about in a peculiar way!

## II. Establishing the Church

From the passing of the Toleration Act in 1649 to the Protestant revolution in 1688, the missionary work in Maryland was productive of very little result. The Church of England was interested in the missionary work in Virginia, but under the provision of the Charter of Maryland, co-operation between the Proprietary and the Church was still impossible. Lord Baltimore still neglected to appoint ministers of the Church to "livings" in the colony. However, this did not prevent the gradual growth of the missionary movement, and throughout the province faithful Churchmen held the regular services on Sunday.

On Kent Island a church was built

on Broad Creek about the year 1652. This was near where the Rev. Richard James had preached eighteen years earlier.\* Prior to 1671, Rev. Charles Nicholet, "a minister of God's Word," preached in the upper part of Kent County. He owned 150 acres on the north side of Still Pond Creek, which he called "Lynn," and upon selling this property, in March, 1671, he went to Virginia. At a church in Baltimore County on the Bush River, the Rev. John Yeo preached in 1683. In Calvert County the Rev. William Mullett held services in 1684, and in 1682, in Anne Arundel County, the Rev. Duall Pead baptized children. These were the earliest of the clergy to come to the province to engage in missionary work.

When William of Orange ascended the throne, Lord Baltimore opposed the revolution in England which conferred the crown on William, and the enemies of Lord Baltimore early induced the King to uphold a rebellious body of men in Maryland known as the "Associators," and to take away Baltimore's right to govern the colony. Under date of March 12th, 1691, an address to the settlers was sent to Maryland in which appears the following:

"Wee have thought fitt to take our Province of Maryland under our immediate care and Protection, and by letters Patent under the Great Seale of England to appoint Our trusty and well-beloved Lionel Copley, Esq., of whose Prudence and Loyalty we are assured, to bee our Governor thereof."

This ended the rule of the Baltimores as Roman Catholics, and not until 1715, when Benedict Calvert embraced the doctrines of the Established Church of England, did they regain their right to administer the government of the province.

Governor Copley's commission, dated February 14th, 1691, outlined

the policy he was instructed to pursue. The establishing of the Church of England by law was one of the first movements he was to set on foot. The right of induction of ministers was vested in him and upon close examination of his commission it will be seen that he came as the personal representative of both the Crown and the Church of England.

The report to the Assembly in 1694, made by the justices of the ten different counties of the province, showed that there were thirty parishes—twenty-two churches and nine ministers. Upon the death of Governor Copley, Sir Francis Nicholson was sent out as governor, and to him the work of building up the Church was a pleasure.

Governor Nicholson took the greatest interest in perfecting the establishment, and offered by way of an incentive "that if a way can be found out to build a house in every parish for the ministers his Excellency (Nicholson) does propose to give five pounds Sterling towards building every such house begun in his Excellency's time." His influence was the strongest help the Church in Maryland had at that time. The expenses of transportation of the ministers into the province was allowed them, and in the year 1697 nine more clergymen came into the colony, making eighteen in all. The time had now arrived for a personal representative of the Bishop of London to take charge of the affairs of the Church, and Dr. Thomas Bray, one of the greatest missionaries ever sent out from England, and noted for his godliness and great intelligence, was sent to Maryland by Bishop Compton to settle the affairs of the infant Church.

Dr. Bray left England on December 20th, 1699, and arrived in the colony in March, 1700. Going at once to Annapolis he summoned the clergy to a "visitation," which was held in that city on May 23rd, 1700. There were

\* William Claiborne, a member of the Virginia Company, established a trading post at Kent Island, and brought there, in 1632, the Rev. Richard James who conducted the first services of the Church of England within the territory known as Maryland.



TRINITY CHURCH, ST. MARY'S COUNTY,  
MARYLAND

*Built of brick from the first State House. The altar is from the mulberry tree under which Lord Baltimore made a treaty with the Indians.*

present seventeen clergymen representing fifteen of the parishes. To these he delivered a charge, and gave them instructions in their clerical work. This good man was able so to impress the importance of the establishment upon both the clergy and the Assembly that the work received a great impetus.

After a short period (less than six months) of hard work in the province in the interest of the Church, Dr. Bray returned to England to help in getting a law passed that would firmly establish the Church in Maryland.

Dr. Bray gave his personal attention to the law and, after many difficulties, when the Assembly convened at Annapolis on March 8th, 1702, Governor Nathaniel Blackistone instructed the members of the Assembly to "fill in the blanks and pass the bill without amendment." This was done and the Assembly adjourned, having passed the "Act for the Establishment of Religious Worship in this Province According to the Church of England and for the Maintenance of Minis-

ters," by which law the Church in Maryland was governed for over seventy years, until the outbreak of the Revolution.

Space forbids telling the story of the S. P. G. missionaries who followed Dr. Bray, and kept alive the spirit of religion, laying foundations for the future Church in Maryland. We must also pass over the interesting Revolutionary period with its "Declaration of Rights," its "Vestry Act" (1798), etc. (for these, see Hawk's "Narratives"); and pass on to speak of

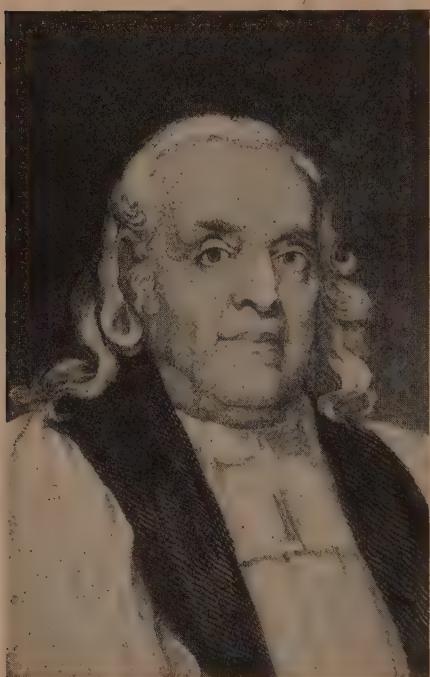
### III. Two of Maryland's Bishops

It is of course impossible, within the limits of so brief an article, properly to trace the history of the Church in Maryland; but at least two of Maryland's bishops should be mentioned. The first, Thomas John Claggett, for many years rector of St. James's Church, Anne Arundel County, was not only the first bishop of Maryland but the first man consecrated to the episcopate on American soil.

Many Church people are still unfamiliar with the fact that, late as we were in securing the episcopate for the Church in the United States, we nevertheless were in advance of the Roman Catholics. The first bishop of



STATE HOUSE, ANNAPOLIS, MARYLAND  
*Here the Assembly passed many laws affecting the Church.*



BISHOP CLAGGETT

the Roman Church to reach America was John Carroll, Bishop of Baltimore, who was consecrated in 1790. At that date Bishops Seabury of Connecticut, White of Pennsylvania and Provoost of New York had already been consecrated and were established in their sees, giving us the three bishops necessary to extend the episcopate; it having always been required that three bishops should unite in a consecration.

On Thursday, May 31st, 1792, twenty-three clergy and twenty-seven lay delegates met at Annapolis to choose a bishop for Maryland. The clergy unanimously elected Dr. Claggett, which election was unanimously confirmed by the lay delegates, and on September 17th of that year he was consecrated in Trinity Church, New York, Bishops Provoost of New York, White of Pennsylvania, Seabury of Connecticut and Rhode Island, and Madison of Vir-

ginia, uniting in the laying-on of hands. This was the only consecration in which Bishop Seabury took part, as he died before another consecration occurred. In Bishop Claggett were united the English and Scottish lines of succession; Bishops White, Provoost and Madison had been consecrated at Lambeth, Bishop Seabury in Aberdeen. Thus our episcopal succession was strengthened.

For the twenty-four years that he served in the episcopate Bishop Claggett never received a dollar of salary from the convention, nor even the full payment of his expenses. He was continuously in charge of a parish, and practically provided his living by his services as a parish priest.

The Church immediately began to grow. Two years after his consecration, Bishop Claggett, in his convention address, says: "I have admitted three gentlemen to priest's and three to deacon's orders; I have seen six new churches building, several old ones under repair and have confirmed about 2,000 persons." Bishop Claggett in his later years became so infirm that assistance was provided for him in the person of a suffragan, James Kemp—the first and the only instance for many years of a suffragan bishop in the American Church. Bishop Claggett died in 1816 and was buried in the little parish of Croom.

The second of Maryland's bishops who demands our attention is William R. Whittingham. Bishop Whittingham was a professor in the General Theological Seminary, and was consecrated in 1840 as the fourth bishop of Maryland, over which he presided for thirty-nine years. Bishop Whittingham was a man who joined the highest ability of the scholar with a saintly and beautiful life.

An interesting story is told of Bishop Whittingham in connection with St. Luke's Church, Wye, a chapel more than a hundred years old, which had fallen into dilapidation. "It be-

came necessary that Bishop Whittingham and three friends should reach a certain steamboat-landing very early in the morning. The way led them near this old church. Going to it they found that the church had become a stable. The cattle were driven out, and then, standing in the desecrated chancel, in the gray light of the morning, the bishop said, 'Let us pray,' and the four brethren knelt together. He poured out his soul in supplication, entreating the Lord to revive His work, to build the old waste places and make the sound of praise to be again heard in this house called by His name. The service ended, they barred the entrance with fence-rails and went their way. But before they had left the building they contributed what was the foundation of a fund for the restoration of the church, and on the 20th day of July, 1854 this ancient temple was set apart, by Bishop Whittingham to the worship of God, and has since been in constant use."

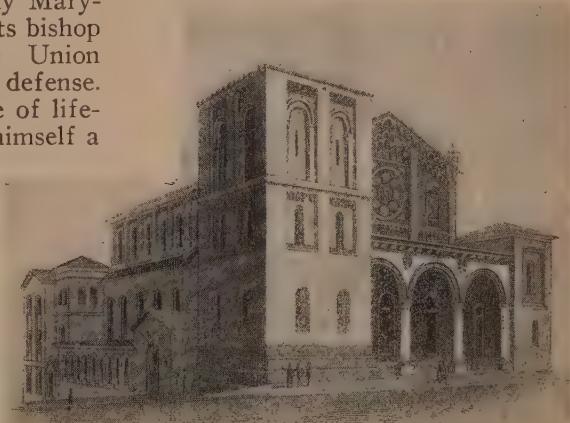
Bishop Whittingham was among the great teachers of the American Church. Churchmen everywhere sought the benefit of his sound scholarship and his wise judgment. Perhaps the most difficult position in which he found himself was that created by the Civil War. Many Marylanders loved the South, but its bishop remained steadfast to the Union and was outspoken in its defense. Thus did he sacrifice the love of life-long friends, and took upon himself a burden which well-nigh broke his heart. Yet he lived to aid in the restoration of a united Church, and to see a better day dawn.

#### *IV. The Later Days*

Maryland presents unusual conditions. There are three dioceses, almost as diverse as could be imagined. The diocese of Easton, on

the Eastern Shore, lying between Chesapeake Bay and the Atlantic, is a quiet rural land, dotted with old towns and villages, all breathing a simplicity and quiet peace which reminds one of the early days of American life. Here, in some of the earliest settlements, the visitor may be entertained in a hospitable home whose walls, two feet thick, are laid with brick brought from England in the early days of the colony. Easton has 64 parishes and missions, with 3,600 communicants, ministered to by thirty-four clergy.

Just across Chesapeake Bay is the diocese of Maryland, with its great city of Baltimore, its 121 clergy and 28,000 communicants. It embraces all of the state of Maryland west of Chesapeake Bay, with the exception of the diocese of Washington, which includes the District of Columbia and the counties of St. Mary's, Charles, Prince George's and Montgomery. For seventy-six years the whole of the state of Maryland was administered as one diocese. Easton was set off in 1868, largely on account of its inaccessibility, and in 1895 the Church created the diocese of Washington, centering in the national capital; but the ancient traditions and the right of primogeniture, together with the old



ST. PAUL'S CHURCH, BALTIMORE

name, belongs to the diocese of Maryland. Its present bishop is the seventh in order of consecration from Bishop Claggett.

To the diocese of Washington the eye of the Church naturally turns as representing in a peculiar way her national character. Here, at the seat of government, the Church is enthroned in the great cathedral rising on Mount St. Alban, and in this diocese 114 clergy minister to 23,000 communicants. Bishop Satterlee, its first diocesan, had a great vision of what the Church might become in the capital of the nation. The builders of the Washington cathedral, as they look toward the east, where the Rev. Richard James conducted on Kent Island the first services of the Church of England, see within the bounds of the state of Maryland 50,000 communicants of the Church where, under such

difficulty and distress, the early missionary pioneers laid foundations for the future.

Most fittingly and beautifully the old and the new are bound together in the Washington cathedral, for here are deposited the remains of the first Bishop of Maryland. When, in 1898, the General Convention met in the city of Washington, it was determined that the dust of Bishop Claggett should be brought from the obscurity of his Maryland country parish and reinterred on the site of the cathedral. Thus on November 1st of that year the mortal remains of the first Bishop of Maryland and his faithful wife were deposited beneath the chancel of the chapel on the cathedral site at Mount St. Alban, the ceremony being conducted by Bishop Satterlee, who himself now lies buried there.

## CLASS WORK ON "HOW OUR CHURCH CAME TO MARYLAND"

### PREPARATION FOR THE LESSON

**G**ENERAL histories will tell much about the founding of Maryland, and the Roman Catholic family of the Calverts. Remember that the setting is in the time of England's great struggle between the ideals of "divine right" as held by King Charles and the extravagant democracy of the followers of Cromwell. Probably no history of the Church in Maryland is easily accessible, but a public library may have some of the following volumes: Johnson's "Founding of Maryland," "The Archives of Maryland," or some of the annals of the Society for the Propagation of the Gospel. Information may also be found in the "Encyclopedia Britannica."

### THE FIRST FIVE MINUTES

Try to find out what your class understands by "religious toleration." Help them to see that this attitude, which seems so natural to us in America, is a comparatively new thing in the world. Illustrations of this are manifold. Show how remarkable it is that a successful example of it should have been worked out in the stormiest period of English history by the Roman Catholic governor of a colony 3,000 miles across the ocean.

### I. Maryland and Religious Liberty.

1. Tell something of George Calvert.
2. Tell about the coming of the *Ark* and the *Dove*.
3. What names were the early Marylanders forbidden to call one another?
4. What was the Toleration Act?

### II. Establishing the Church.

1. What Church clergyman first ministered in Maryland, and where?
2. How did the Calverts lose their colony?
3. Tell what some of the early governors did for the Church.
4. Tell of the Society for the Propagation of the Gospel, and of Dr. Bray.

### III. Two of Maryland's Bishops.

1. What unique distinction had Dr. Claggett in the episcopate?
2. What branch of the Church first had bishops settled in the United States?
3. What two lines were united in Bishop Claggett?
4. Tell about Bishop Whittingham.

### IV. The Later Days.

1. Name the three dioceses now within the bounds of Maryland.
2. Describe general conditions of each.
3. Why are we specially interested in the diocese of Washington?
4. Where is Bishop Claggett buried?

# REPORT ON BUSINESS METHODS OF THE CHURCH MISSIONS HOUSE

*By Price, Waterhouse & Co.  
54 William Street, New York*

[The following is a report made by business experts after careful study of the methods of the Church Missions House, which report, in accordance with a resolution of the Board at its December meeting, is here printed.]

The Board of Missions,

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,  
281 Fourth Avenue, New York City.

DEAR SIRS:

WE have now completed our study of your organization made pursuant to your instructions and in conformity with a resolution of your Board adopted on May 13th last in the terms following:

*Resolved*, That the Council of Advice is hereby authorized to employ Messrs. Price, Waterhouse & Co. to examine and report to this Board on the business methods of the Church Missions House. \*.\*.\*

We understand that you desire to be advised whether, in our opinion:

- (a) Your organization, including your accounting system, conforms to the most approved business methods.
- (b) The work of the various departments into which your organization is divided is performed in a business-like manner, or might be performed more efficiently, or at a less expense, than under existing conditions.

Broadly, as to whether the activities of the Missions House are conducted along the lines of the usual business methods, the general answer is that with the exception of the Treasurer's Department there is little resemblance to ordinary business in the nature of the operations conducted by the Society, since, in the first place, the ends attained are not capable of being measured in money values. Similarly, the expenditures are not solely those shown in the financial statement for any fiscal year, but consist also of personal services given widely and free of charge by a great number of Church members throughout the country; which services, if remunerated, as would be necessary in a commercial organization, would absorb probably at least as much again as the present total expenses reported in the accounts. As instances, there may be noted the services given free of charge by the secretaries of the Woman's Auxiliary and the educational secretaries, of whom there are several thousand throughout the country.

Furthermore, the Board can not estimate its revenues with the degree of certainty attained by most commercial organizations. As evidence of this, it may be stated that the chief item of revenue for the year 1914, namely, the apportionments, fell short of the expected total by the sum of \$261,471.08, with the result that what promised to yield a surplus of \$204,000.00, failed to meet the requirements of the fiscal year by \$56,950.44. Similar conditions were encountered in prior years with the result that there was an accumulated shortage of revenue over expenditures at September 1, 1914, of \$254,244.86.

It is gratifying to record, however, that this deficit has since been extinguished by the contributions to the Special Emergency Fund.

It would seem, therefore, that taking into consideration the many points of difference between the work of the Mission Board and that of commercial organizations, business standards can be applied to little more than to that part of the Mission organization necessary to receive the revenues and see to their application on designated lines. Such an organization is essential and, since irrespective of the source of the revenues or the purposes for which they are used, it is purely a receiving, disbursing and accounting department, differing but slightly from similar organizations in commercial life, there is every reason why it should be conducted in the most approved business manner, and at reasonable expense consistent with surrounding the handling of large sums of money with proper safeguards. If the work is efficiently performed, the criterion of economy as regards salaries should be the prevailing market rate in New York for services of the nature rendered, having regard also to length of service. Office expenses, postage and miscellaneous expenses should have some reasonable relation to the volume of work performed.

With regard, however, to the cost of what is known as "making the work known to the Church," which may be considered to include the work of—

The Educational Department  
The Woman's Auxiliary  
Student Work  
The Provincial Secretaries  
Publication of Books and Leaflets  
Publication of *The Spirit of Missions*  
Advertising

except as to the reasonableness of the salaries paid (and it should be kept in mind that services are given free very largely in this department of the work), it is difficult to apply commercial standards thereto. From our study of the matter, it seems clear that no direct relation of this expenditure in the past to increased offerings can be traced in the accounts. Whilst indirect, the relation must, however, be a vital one, and all educational work must be undertaken with that fact in view, even though the immediate results are not susceptible of exact measurements. Another important consideration is that by means of the educational work many church members are influenced to enter the mission field as workers, thus helping to fill a demand which is, we understand, always considerably greater than the supply. For these reasons the standard for the expenses which may be profitably incurred along these lines must be fixed by church officials and other technical experts in the respective fields, who are qualified by training and experience to approximate results and formulate policies for each line of work. These policies must, of course, be determined with proper regard to the available funds and in careful co-ordination of the various lines of effort.

In view of the conditions incident to the work of the Board, it will be seen that the financial statements issued by it can not fairly be compared with statements of commercial organizations, which latter include all receipts and expenses of every nature, and that there are other important points of variance between the methods of carrying out the Society's work and the methods used by bodies engaged in commercial pursuits. Because of these things little value can be attached to such an index of economy as the percentage borne by the annual expenses to the total annual revenues, which the Society has published for many years.

In our opinion the annual percentage borne by all expenses to all revenues received, especially when compared with the corresponding percentages of other mission boards or of selected business enterprises, is apt to be a most misleading comparison in an enterprise where the money value of all services given or expended is admittedly not included in revenues or expenditures, and where revenues, especially from legacies, cannot be controlled and may vary widely from year to year without having any substantial influence upon the Society's expenses. Especially must this be true where comparisons are made without knowing if the accounts of the organizations used are stated along similar lines.

It is, however, pertinent to inquire whether the present annual report is not susceptible of improvement. Briefly the report of the Board for the fiscal year ending September 1, 1914, contained, amongst other things, the following:

The act of incorporation.

The missionary canon.

The by-laws of the Board.

The report of the Board of Missions incorporating figures as to receipts and expenditures for the year, together with the treasurer's accounts, the principal one of which, a statement of receipts and disbursements, bears the certificate of the company's auditors.

Following these are more detailed statements of receipts and payments, both for domestic and foreign missions, statements of the expenditures of appropriations in dioceses and missionary districts as supplied by the bishops, with names of the workers belonging to the foreign mission staff, report of the Woman's Auxiliary and the accounts thereof, annual tables of contributions, a short summary of the figures therein prepared by the treasurer and a report of the Standing Committee on trust funds.

Generally speaking, in commercial undertakings the presentation of the accounts would probably be made in considerably less detail, and there would be included, which is not the case in the accounts of the Board of Missions, a balance sheet of the enterprise showing its financial status at the end of its fiscal year.

We think the presentation of a balance sheet on the part of the Board of Missions is highly desirable, and in connection therewith a statement of revenue and expenditures which would show clearly the excess or otherwise of the year's revenues over the expenses, and also the total amount by which the parishes had failed to meet their apportionments. The present treasurer's statement, which is one purely of receipts and expenditures, does not give this information, although it is given in other places in the report.

It would seem to us that the essential matters which should be covered in the annual report should be: (a) The report of the Board; (b) a balance sheet and a statement of revenue and expenditures with the certificate of the auditors; (c) detailed schedules supporting the more important balance sheet items as well as the receipts and the expenditures in missionary districts and dioceses to such extent as may be considered desirable. In the last report of the Board such statements give information in much detail, showing the name of each worker in each district and salary paid. Much of this could, we think, be omitted. There is also a memorandum of the total of any special contributions received during the year from outside the missionary districts in addition to the amounts received through the Board of Missions. The application of this latter money, however, is not shown in detail. (d) Short summaries of the work in the missionary fields as furnished by the missionary bishops; and, (e) report of the Woman's Auxiliary with financial statements.

In publishing such a report it is of importance for the sake of clarity to see that no figures are referred to therein which cannot be readily traced into the summarized statements, such as the treasurer's statements of revenue and expenditures. Where possible, it is a good plan to indicate in brackets the page on which any figure referred to in the text may be found in the treasurer's report or other summarized statement.

The Board labors under two practical difficulties in the way of preparing full and accurate financial reports:

- (a) The failure to receive itemized audited reports of expenditures in the field from all missionary bishops, and the fact that the bishops do not always exercise sufficient care to see that the statements prepared by them agree in total with the amounts for the corresponding period sent to them by the Treasurer's Department.
- (b) The failure of the agents in the field to report in sufficient detail moneys received and expended by them for mission work in their districts other than the sums received from the mission board.

These matters entail a substantial amount of labor and correspondence upon the Treasurer's Department and are the cause of many vexatious delays in preparing the accounts.

As to the reasonableness of the expenses of the Treasurer's Department and such assistance as is afforded by the secretarial departments in connection with the work of receiving, disbursing and accounting for the funds, and comparing the conduct of the Treasurer's Department with efficient commercial organizations doing substantially similar work, in our opinion the Society is getting full value for the expenditure therein made. The salaries appear to us to be reasonable, having regard to the services performed and in comparison with current salaries paid in New York for work of a similar nature. Furthermore, in the expenditures of money for office expenses careful attention is given to economy. The members of the clerical staff, so far as our observations enable us to say, perform their work faithfully and diligently, and a careful daily scrutiny is made by the assistant treasurer of the duties performed by each worker with a view to effecting any needed rearrangement in order to get full efficiency from the staff.

At some points improvements can be made in the methods in use which will, we think, tend toward greater expedition of the work and probably will effect some economies. As these have relation to matters of routine business, our recommendations thereupon accompany this report in the form of an appendix and your careful consideration thereof is requested.\*

With regard to the other departments having to do with missionary and educational work, as already stated, we feel that as their results are not susceptible of expression in money values, therefore the amount of money which may reasonably be expended in carrying on these lines of activity is a matter upon which the ordinary rules of business procedure apply but to a limited extent, and it is quite conceivable that the judgment of workers with many years' experience in the mission field might reasonably differ widely in regard thereto. In the performance of the duties of the workers in these departments we could find only evidences of zeal and energy and a praiseworthy sacrifice

\* The appendix here referred to has been carefully studied by a committee of the Board, with a view to the adoption of such of its suggestions as are practicable in the conduct of the Board's business. This appendix will be kept on file at the Church Missions House for reference and information.

of personal time by way of working extra hours for which no additional compensation was received.

So far as the cost of these only indirectly revenue-producing departments is concerned their expenses may reasonably be compared, we think, with the class of expenditures of a commercial business incurred for advertising the enterprise. In many instances in commercial experience campaigns for extension are entered into with the knowledge that it will be impossible to trace increased revenues to the influence of any specific expenditure, and that in fact revenues may not increase correspondingly to expenditures for some considerable time. In such cases the cost of the development work is a matter fixed usually with little relation to existing annual revenues, but is determined according to the best judgment of the executives in consultation with their subordinates and occasionally with experts having a broad knowledge of approved methods and expenses of a development campaign. The method used at the Missions House of having expenditures for educational work and generally for making the work known passed upon by the Council of Advice and the Executive Committee upon the suggestion of the department heads having such work in charge and finally having the full Board authorize the expenditures, appears to us to be a sound plan of operation and should properly control the volume of expenses of this nature. We doubt though if comparisons of annual expenses in these departments with the total revenues is of any value whatever, although over a period of, say, three or five years a comparison of increased revenues with increased expenses for such educational departments might be useful. Probably, however, in mission work as in most commercial enterprises the advertising or educational features will be found to be a necessary constant adjunct of the operations, and their curtailment or suspension would soon unfavorably affect the revenues.

The Board has, however, in the mission study classes an instrument at hand which might, we think, be made effective in increasing the contributions for mission purposes. These mission study classes are widely distributed throughout the country and over 20,000 church members are interested in the work, which is supervised by educational secretaries and leaders giving their services free of charge, but we understand these classes make no direct effort towards raising funds for the Society. It has occurred to us that with these organizations already established it might be possible to work out a plan under which pledges of certain definite annual contributions for the mission board would be obtained from the members of the mission study classes as an earnest of their interest in the work. Perhaps in addition thereto it might be arranged that each member would canvass during the year, say, ten friends or acquaintances with a view to obtaining similar pledges from them. Contributions from such sources could, if desired, be paid to the mission board through the educational leaders and secretaries.

Such a plan would reach a large number of communicants and the necessities of the work would be presented by church members imbued with enthusiasm for mission work who would have the advantage of making their appeal to those with whom their relations are close and intimate. The above suggestion has at least the merit of using machinery already in use, and not now directly productive of money contributions, in a manner that might produce more revenues without appreciably increasing expenses.

To fully understand the organization and work of the Board of Missions in all its ramifications, it has been necessary for us to compile a considerable body of information and, for the benefit of those who are not fully informed

upon these matters, we have prepared an appendix \* (appendix A, which is attached to this report) showing the organization, constitution and the work of the Board in its several departments and agencies, together with a statement of the expenses of administration and of making the work known to the Church.

In presenting the foregoing criticisms and suggestions we have aimed to be constructive and therefore helpful. Furthermore, we would not wish to be considered unappreciative of the vast work of the Society in the betterment of the religious and social life at home and abroad that is carried on by its representatives both in the field and at headquarters, often at much personal sacrifice and sometimes under conditions not only difficult but discouraging. Because, however, of the benevolent character of the work, the vast area over which it is carried on, and the unavoidable inconveniences and even hardships such as are attendant upon life in the sparsely settled sections of our own lands and in the more congested regions in foreign lands, it is especially desirable that each one associated with the work in whatever capacity should realize the need for the fullest measure of co-operation throughout the organization. Without this spirit it is impossible to eliminate the causes producing the minor frictions that absorb much human energy to little useful purpose. May we express the hope that the study we have made of your organization and business methods and this report thereon will contribute in some measure to the furtherance of the work in which you are engaged.

Yours very truly,

PRICE, WATERHOUSE & Co.

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\* This appendix, also, as well as the one previously referred to, is on file at the Missions House for reference and information.

## SPECIAL NOTIFICATIONS

**O**N account of the activities of the German submarines in the Mediterranean, the cost of shipping goods is now double the rate existing before the war. Consequently, it is most important that those who are sending articles to the missionaries in the field should take care that they are of sufficient value to warrant the expense. Many things which heretofore have been reasonably available, it would now be too costly to lay down in a foreign port. We are asked, therefore, to make this suggestion to the good friends who are constantly remembering the needs of the missionaries. We would also ask them to be sure to pack all goods in as small compass as is compatible with safety, in order to save freight charges.

**T**HE name of T. Tertius Noble, organist of St. Thomas's Church, New York, is well known to all lovers of Church music. Dr. Noble has written a missionary anthem entitled "But Now, Thus Saith the Lord," which—with perfect sincerity and without facetiousness—may be called a noble production. It is hoped that it may be sung widely throughout the Church during the coming year. It is written for four parts, with a solo for tenor or soprano, and is suitable for any occasion, but would be particularly appropriate for the Epiphany or Lent. The music has been published by the Educational Department of the Board of Missions and may be had for 10 cents a copy; 8 cents for lots of 12 or more, post-paid.

## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

The church in Changsha, China, needs an organ. The missionary, the Rev. Walworth Tyng, writes thus on the subject:

**C**OULD you put into THE SPIRIT OF MISSIONS an advertisement for us for an organ? The facts are as follows: The addition to the church here should be completed in about three months. We will then have a church to seat about 800 people, which should be pretty well filled from the start. It will be the finest church building in all this part of China, if not in the whole country. But we have only a little melodeon to lead the music, and this instrument is now nearly a wreck, very difficult to play at all. The singing is led by our schools (160 children and boys) and is really very good for China. Four or five of our Chinese members can play the organ very acceptably. There are daily services for church and schools, with daily music. Two hundred dollars gold would buy a satisfactory instrument, or we could even get something that would do for a while at \$150 gold. Perhaps we might even get it in time for our big evangelistic effort at the consecration in March.



A priest in Illinois, in a letter received October 30th, makes a remittance of \$1 for the Emergency Fund and explains the gift as follows:

**I**N a congregation where there was but microscopic zeal for the spread of God's Kingdom there lived a faithful communicant whose heart and soul were in the cause of missions. She had earned her livelihood by making lace and accumulated enough money to bury her, but during the last years of her life (she was seventy-seven years of age) she was supported by kind friends. On September 15th, after an illness of two months the end came. Earlier in the

summer she had received a letter concerning the Emergency Fund. Realizing that she had no money except that saved for her burial, she got out her needles and began again to make lace. When stricken down by her last illness she had made enough to sell for \$1, and the enclosed check is the result of her faithful labor for the Church. This example of hers will be forever a source of inspiration for me, and I trust to many who may hear of her loyal response to the Church's need.



A correspondent in San Antonio, Texas, tells of the departure of Miss T. T. McKnight to resume her work in the Hooker School, Mexico City, which has been closed for more than a year on account of the serious conditions prevailing.

**M**ISS TINIE T. McKNIGHT left San Antonio for Mexico on the night of December 5th, to take up her work in the Hooker School.

She had been in charge of that institution until eighteen months ago, when the disorganized state of that country rendered the closing of the school necessary and she was called home by the Board of Missions.

On the Friday morning before her departure, a corporate Communion service was held at St. Mark's Church by the Rev. Phillip Cook, assisted by the Rev. Allan Burleson, who was passing through San Antonio, on his way back to Mexico City. The service was attended by the Roberta Johnston Branch of the Woman's Auxiliary, and by the Daughters of the King, of both of which organizations Miss McKnight is a member.

The rector spoke touchingly of the fine courage and devotion of the missionaries. "They do not need our pity, nor our sympathy," he said, "for they are going out to do great things. It is for us here at home to strive to get some of the splendid spirit which

they show." The offertory was given to Miss McKnight to use in her work.

At the Auxiliary meeting later, she spoke of the sadness of the task which confronted her. She was going now, not to take charge of a well-ordered school, as was the case the first time, but to gather the remnants and to try to bring order out of chaotic conditions.

The Roberta Johnston Branch of the Woman's Auxiliary presented Miss McKnight with a beautiful Communion service for use in her school. It was a thank-offering for one of their "very own," who had given herself for this work in Mexico.

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The clergyman in charge of a little mission in California at the end of August received the following letter from one of his communicants:

**M**Y dear Rector: My total income for the year received by hard labor is \$170. Thus one day's income would amount to the munificent sum of approximately 47 $\frac{1}{4}$ c.

*I am ashamed*, almost, to offer such

a small amount in the face of a crisis such as the Church must now meet—a time which to me appears as a great challenge to her very existence!

*I am ashamed* for the other two-thirds of our Church who have as yet failed to do their duty. So I will multiply my meagre offering tenfold, and trust that in God's Providence this still small sum may serve as an inspiration to those who have given nothing.

Let me say this to them: Of course times are hard, and no one knows it better than the poor. But there is something else to live for besides mammon! If the people of England can, in the face of their calamity, give more than ever before, surely we Americans cannot with any pride plead the excuse of financial stringency.

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"

## NEWS AND NOTES

**O**N December 17th, after a fort-night's illness, there died at his residence, in New York City, Daniel Allen Lindley, the father of Miss Grace Lindley, Associate Secretary of the Woman's Auxiliary. Mr. Lindley was a son of the late Rev. Daniel and Lucy Allen Lindley, well-known as Presbyterian missionaries in South Africa, and the influences of his early life and training seem to be repeating themselves in his daughter's earnest endeavors to set forward the missionary life of all with whom she has to do.

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**T**HE Federal Council of the Churches of Christ in America has issued a statement calling upon Christian people to observe a week of prayer, January 2-9, particularly in

the interests of peace and unity. A series of themes is given and special texts suggested for sermons and private meditations. It is planned to issue another set of themes for Holy Week.

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**O**UR St. Augustine's Mission, which includes the church and school for the colored people at Gainesville, Fla., is an example of what may be done to present the Church to the negroes of the South. The 132 pupils of the school are trained in all phases of domestic work, and trades are taught to both boys and girls. So excellent is the work done that five schools of like character have been organized among the churches of other Christian bodies in Gainesville. Our missionary, Rev.

Mr. Speight, is anxious to provide a dormitory in connection with the school for the care of children who either have no parents or are necessarily separated from them. It is to be hoped that he may find some interested persons to help him in his worthy undertaking.

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**I**NTEREST in missions is growing among the members of the Girls' Friendly Society. Their ninth annual report, for the year closing in May, 1915, shows gifts in money and boxes amounting to more than \$11,000. More than \$4,000 of this was in cash, and though the largest part of the gifts went as "specials," \$500 was contributed to general missions and through the Emergency Fund. Sixteen scholarships are carried at All Saints' Mission at Bontoc, P. I., and six members of the Society are either workers in the field or at home on furlough.

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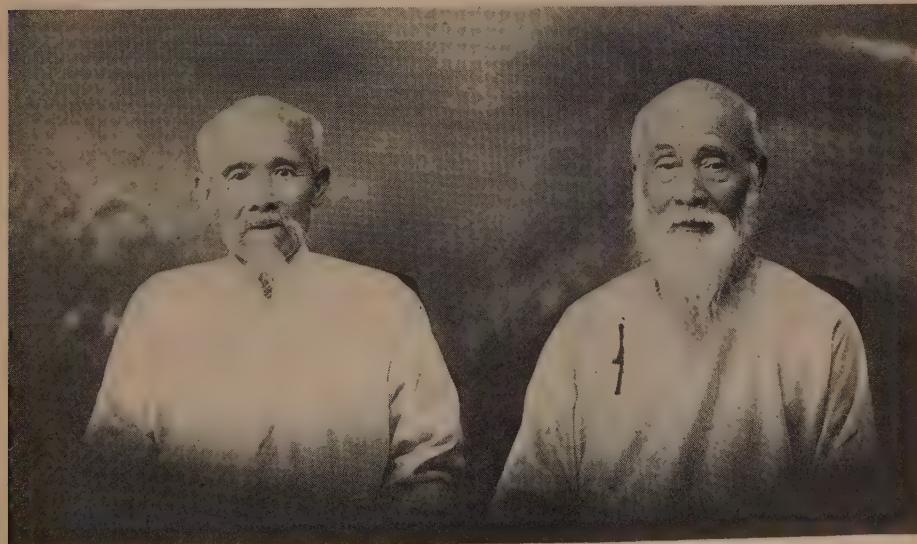
**I**NTERESTING and impressive services in memory of the late Bishop Biller of South Dakota were recently held, one on November 28th,

in St. John's Church, Newark, of which the late bishop was a member and choir boy, and the second on December 5th in the Chapel of the Incarnation, New York, from which Bishop Biller went to be dean of the cathedral at Sioux Falls, South Dakota. At the memorial service in Newark the speakers were Dean Grosvenor, of the Cathedral of St. John the Divine, who was Bishop Biller's rector when he was vicar of the Chapel of the Incarnation, and Mr. John W. Wood, of the Board of Missions. At the second of these services Dean Grosvenor again spoke, and Dr. Burleson, Editorial Secretary of the Board.

\*

Writing under date of September 6th, Bishop Graves of Shanghai, says:

**I**AM sending you an interesting photograph of the Rev. H. N. Woo and Mr. Lo Fu-ting. The latter has been a catechist in the employ of the Mission since 1866, and of late years has been at Wuhu. He is older than Mr. Woo, who is past eighty himself, and is still in vigorous health. I thought the picture might be of use to you in some way.



TWO OF OUR CHRISTIAN WORKERS IN CHINA (See above)

## EDUCATIONAL MATTERS

HERE are a great many mission stations in and about our large cities which are unable to carry on certain forms of educational work through lack of equipment. A notable instance of this is to be found in the matter of stereopticons. Illustrated lectures can not be given at many points where they are unable to buy lanterns. Why does not this present a fine opportunity for some of the parishes which have stereopticon equipment, which is not being used all the time, to lend their lanterns? Of course, there is the practical question of shipping, but if any are willing to lend their lanterns, provided a safe means of transportation can be devised, will they not write to the Educational Department, so that we can see whether we cannot provide such packing material as would satisfy them?

\*

Many have wondered why we did not send out this year a letter containing Mission Study statistics for the year 1914-15, as was done last year for 1913-14. The explanation is that some of the reports were so late in coming in that our plans were upset. What follows is a tabulated statement of the reports that have at last been received:

### SUMMARY OF MISSION STUDY 1914-1915

Province	Leaders	Read-				
		Study Classes	Study ings	Meet- ings	Cir- cles	Normal Classes
I	159	130	13	31	12	
II	334	310	67	41	..	
III	418	360	46	29	30	
IV	305	298	62	38	20	
V	268	245	151	28	19	
VI	94	92	9	10	5	
VII	113	90	23	4	3	
VIII	52	39	17	7	1	
		<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
		1,743	1,564	388	188	90

Though progress has been made in quantity, the Educational Secretary

wonders whether to an equal degree the quality of the work has improved. We can never afford to let a desire for material results influence us in things educational. We are foundation, not superstructure builders, and though in the superstructure we can use light material and garnish it with paint to make it look resplendent, in the foundations we can not afford to put in anything but solid steel and concrete. We are in the educational business; not in the advertising trade. Foundations sometimes are below the surface and never seen.

\*

This year many leaders are using "Modern Heroes of the Mission Field," and may be interested to know that we now have in the library separate biographies of all of the "heroes." These will be helpful as collateral reading.

\*

The Missionary Anthem, by T. Tertius Noble, came out on the 15th of December, and orders in advance from 167 different parishes show how great a need it has filled.

\*

For the benefit of those desiring to consult files of THE SPIRIT OF MISSIONS, the Educational Secretary would say that as a result of an inquiry made by him, he has received information that files can be found and consulted at the following places:

Residence of F. W. Aldred, Esq.,  
61 Cushing Street, Waltham, Mass.

Episcopal Theological School, Cambridge, Mass.

Boston Public Library.

Library of the Congregational House, Boston.

Library of the Woman's Auxiliary,  
1 Joy Street, Boston.

Naturally, none of the volumes can be removed from these places, but persons desiring to consult them will be welcome.

# THE LITERATURE OF MISSIONS

## BOOK REVIEWS

**India and Its Faiths.** James Bissett Pratt. Published by Houghton, Mifflin Co., 4 Park Street, Boston, Mass. Price, \$4.00.

This volume combines the best features of a first-rate record of travel with keen and sympathetic study of the religious beliefs and customs of the people. The author explains the substance and the forms of Hindu worship, describes the religious pilgrimages, and gives a great deal of information about Theosophists, Panthis, Sikhs, Mohammedans, and Parsees. He writes also of the reform movements within Hinduism, the relations of education and reform, the teachings and the value of modern Buddhism, and the work of Christian missions. The final chapter, on "What the West Might Learn," is especially full of practical suggestions.

**Prayers and Meditations.** Henry Sylvester Nash. Edited by two of his pupils. Published by Longmans, Green & Co., Fourth Avenue and 30th Street, New York City. Price, 40c.

This little book is a loving tribute by two disciples to their master. They have given us in these few pages some glimpses of the spiritual light which radiated the life of the late Professor Nash. There is power and beauty in these few prayers and brief meditations, and all who read them will be the better for it.

**The Inspiration of Responsibility.** The Rt. Rev. C. H. Brent, D.D. Published by Longmans, Green & Co., Fourth Avenue and 30th Street, New York City. Price, \$1.50.

No volume by Bishop Brent would be without its missionary message. Even in the first of these articles, entitled, "The Responsibility of Inspiration," wherein he shows how character and culture are developed by responsibility, we find a sentence like this: "It is a commandment that a child should honor its parents; it is the essence of life that a parent should honor his child. To forbid a child to enter a sisterhood, to become a nurse, to go to India as a teacher or a missionary, simply because these vocations are unintelligible to the parent, distasteful to him, or interfere with schemes of matrimony and dreams of material prosperity, is a perversion of a parent's duty and an abuse of his prerogatives." His splendid essay on "Human Brotherhood," contained in this volume, was printed in **THE SPIRIT OF**

MISSIONS last January and has a strong missionary message; while his interpretation of the Edinburgh Conference, set forth in two different papers, will be particularly worth reading just at this time.

**The Manual: A Nation-Wide Preaching Mission.** Issued by the Commission. Published by The Young Churchman Company, Milwaukee, Wis. Price, 50c.

This is a remarkably complete little book considering that it was compiled in so short a time. The Nation-Wide Preaching Mission came upon the Church rather unexpectedly, and it was found that much suggestion and instruction was necessary if the effort was not to be wasted. Hence "The Manual," in which experts in the preaching and conducting of missions present suggestive chapters on methods and messages. An article on "Publicity," and another on "The Layman's Contribution," by George Wharton Pepper, and a third on "Mission Music," give an idea of the considerable scope of the volume.

**American Bible Society Report.** The American Bible Society, Bible House, Astor Place, New York, N. Y.

This Ninety-ninth Report of the American Bible Society is, as usual, full of interesting matter. There are more stories of real life hidden away in its pages than most people imagine. A society whose efforts cover the whole world is sure to have much in the way of vivid experience, and the secretaries of the Bible Society have tried to hand on the impressions which they have themselves received. For a society report it is unusually good reading; and it goes without saying that the achievement recorded is vastly worth while.

**About the Feet of God.** Compiled by the Rev. E. R. Price Devereux, M.A., LL.B. Published by Longmans, Green & Co., Fourth Avenue and 30th Street, New York City. Price, 15c.

This is a very simple manual of prayer, altogether in keeping with the Church's spirit, and though compiled for the English Church will be useful anywhere.

**The Joyful Star.** Emelyn Newcomb Partridge. Published by Sturgis & Walton Co., 31-33 East 27th Street, New York, N. Y. Price, \$1.25.

The Camp-Fire Girls—feminine equivalent of the Boy Scouts—have doubtless come to stay. It is to be expected, then, that Indian stories will be gathered for their delectation. This volume by Emelyn Partridge comes from the hand

of an expert in story-telling, who has found in the legends of the Indians—those natural story-tellers of the forest and the plain—a mine of wealth.

**Angol-Magyar Szertartas: English-Hungarian Office for the Celebration of the Holy Communion.** George E. St. Claire. Published by Walter P. Wilson, 27 East State Street, Trenton, N. J.

One is glad to note this effort to present the liturgy of our own Church in the language of a foreign people. This book bears the imprimatur of the Bishop of New Jersey, and will be used in connection with the Hungarian mission work recently begun in his diocese.

### LITERARY NOTES

**Alleluia**, a hymnal put forth for use in schools and homes and young people's societies, is a publication of the Presbyterian Board. This book is an encouraging sign of the increasing attention given to the musical portions of religious services among all Christian people, and we are glad to note an increasing good taste in the choice both of words and

music. The poetry and the cheap barrel-organ tunes of a few years ago are disappearing; they could not expect to hold their own except in places where rag-time is popular.

**Girls of Yesterday and To-day, The Wayside Piper, The Spirit of Sisterhood, and The Christmas Story** are four additions to the recent publications of the Young Women's Christian Association of the National Board. They are all in the nature of plays or tableaux, and available for use by members of the Association. The group of tableaux entitled "The Christmas Story" seems to us especially well done.

### BOOKS RECEIVED

**The House of Gladness.** Emma S. Allen. Published by George W. Jacobs & Co., 1628 Chestnut Street, Philadelphia, Pa. A story of home life. Price, \$1.25.

**The Ethiopic Liturgy.** The Rev. Samuel A. B. Mercer, Ph.D. Published by The Young Churchman Co., Milwaukee, Wis. Price, \$1.50; by mail, \$1.65.

**The Goodly Pearl.** A plea for religion. Eleanor T. Webb. Published by Longmans, Green & Company, Fourth Avenue and 30th Street, New York City. Price, 50c.

## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### Alaska

On October 25th, at the request of Bishop Rowe, the following appointments were made: Mr. Elvrage A. McIntosh of Fort Yukon; Rev. H. H. Kelley, of St. Mark's Church, Berkeley, Cal.; and Mrs. Adella O. Cook, of Ketchikan.

### Cuba

Archdeacon W. W. Steel left Philadelphia on December 11th, due to arrive in the field on December 13th, traveling via Key West.

### Hankow

The appointment of Dr. Mary L. James was made at the request of Bishop Roots on December 7th.

Dr. and Mrs. John MacWillie and Master Donald, returning from furlough, arrived in the field October 13th.

The Rev. A. M. Sherman and family, returning after furlough, reached Shanghai on October 26th.

### Honolulu

The following persons were appointed at the request of Bishop Restarick: On October 25th, Rev. L. H. Tracy; on October

28th, Rev. J. J. Cowan, of St. Mark's Church, Yreka, Cal., and Miss T. B. Sinclair, who is already in Honolulu. The Rev. Mr. Cowan sailed from San Francisco on November 26th.

### Kyoto

At the meeting of the Board on December 7th, permission was given Bishop Tucker to employ in the field Mr. Lloyd M. Smith.

### Liberia

Miss S. E. Conway, who sailed on the S.S. *Cretic* en route for the field, arrived at Gibraltar on November 11th.

The Rev. F. W. Ellegor, on sick leave, sailed from New York via the S.S. *Guiana* on November 30th for his home in British Guiana.

### Philippines

On October 25th Mrs. Charles C. Fuller, of Beverly, Mass., was appointed under the United Offering of the Woman's Auxiliary at the request of Bishop Brent, and on December 7th Mrs. K. M. Tryon was appointed.

On October 12th Mrs. R. T. McCutcheon

sailed on the S.S. *Hitachi Maru* for Yokohama and from there on the S.S. *Shinyo Maru* for San Francisco, arriving November 8th.

#### Porto Rico

Miss S. R. Davidson, returning to the field, sailed from New York on the S.S. *Coamo* December 4th.

#### Shanghai

The following appointments were made at the meeting on October 25th, at the request of Bishop Graves: Mr. Robert F. Wilner of St. Matthias' Parish, Philadelphia, Pa.; and Dr. Julian Petit of St. Louis, Mo.; at the meeting on December 7th, Mr.

W. H. J. Taylor, of Calvary Parish, Pittsburgh, Pa.

Mrs. F. C. Cooper and daughter, returning to the field from England, arrived safely on October 13th.

Miss M. E. Bender, returning after furlough, reached her destination on October 26th.

Dr. C. M. Lee and family left the field on November 12th, via S.S. *Chiyo Maru* and arrived in San Francisco on December 6th.

#### Tokyo

On November 19th the Rev. James Chappell and family sailed for England, via S.S. *Katori Maru*, and are due to arrive on January 10th.

### MISSIONARY SPEAKERS

**F**OR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

#### Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

#### Secretaries of Provinces

I. — — — —

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, Cumberland, Md.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. — — — —

VI. Rev. C. C. Rollit, D.D., 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. — — — — —

#### Alaska

Rev. Hudson Stuck, D.D.

#### Asheville

Rev. George Hilton (during January).

#### Brazil

Rt. Rev. L. L. Kinsolving, D.D.

#### China

##### ANKING

Miss S. E. Hopwood.

##### HANKOW

Miss S. H. Higgins.

Rev. S. H. Littell.

##### SHANGHAI

W. H. Jefferys, M.D.

Rev. F. L. H. Pott, D.D.

#### Japan

##### TOKYO

Rev. Dr. C. S. Reifsnyder.

#### South Dakota

Mrs. George Biller (during January and February).

#### Utah

Rt. Rev. Paul Jones (during January).

#### Work Among Indians

Mrs. Baird Summer Cooper of Wyoming. The Manheim Apartment, Allentown, Pa.

#### Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Field Secretary, Portsmouth, Va. Rev. J. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter.

Representing the schools and other missionary work in the diocese of South Carolina; Archdeacon Baskerville, Charleston, S. C.

## MEETING OF THE BOARD OF MISSIONS, DECEMBER 8, 1915

THE December meeting of the Board, though only a one-day session, disposed of many important items of business. It opened with the customary celebration of the Communion in the chapel at 9:30, the Board convening at 10. Thirty members of the Board were in their places either at the opening or at some time during the session, and all parts of the country were represented; Bishops Mott Williams of Marquette and Jones of Utah, ex-officio members, were in attendance.

The report of the treasurer showed in general a favorable situation. Notwithstanding the unusually large contributions made the past year, the receipts thus far compare favorably with those of a year ago. There is a net increase of \$36,000. This, however, has not come through the ordinary channels, but by special receipts from two sources; the Emergency Fund, and rentals received on a piece of New York property which have been allowed to accumulate and are now turned into the treasury. Deducting these two the income is slightly less than for the same period last year. Legacies received in October and November amount to \$14,800. The treasurer also reported a gift of \$25,000, sent by the wife of the late James J. Goodwin, in accordance with a memorandum left by him. This gift becomes, by a vote of the Board, a permanent fund bearing the name of the donor, the interest of which will be devoted to missions.

A resolution was presented from the Synod of New England urging that current expenses be made the basis of levying the apportionment, which resolution was referred to the Apportionment Committee.

A memorial addressed to the Gen-

eral Convention by the District of South Dakota, and carrying an approving resolution from the Synod of the Northwest, was brought before the Board with the request that support might be given to the appeal therein contained for additional Episcopal supervision in South Dakota. The Board was deeply impressed with the need demonstrated and gave most sympathetic attention to the matter. A legal opinion by Judge Gates, Chancellor of South Dakota, with regard to the Convention's canonical right to take such action, was read before the Board and the following resolutions were passed:

*Resolved*, That the Board of Missions, convinced of the need for additional episcopal supervision in the state of South Dakota, takes pleasure in supporting the memorial to the General Convention presented by the District of South Dakota, as approved by the Synod of the Northwest; and

*Further Resolved*, That the opinion of Judge Gates, Chancellor of South Dakota, that the General Convention has power to provide for additional episcopal supervision in the Missionary District of South Dakota be printed in *THE SPIRIT OF MISSIONS* and copies struck off to be sent with the petition to every elected member of the next General Convention before its opening.

The Board had before it the resignation of the Rev. Dr. Bratenahl, Secretary of the Province of Washington, who becomes dean of the cathedral at the National Capital. This resignation was accepted with the following appreciative resolution:

*Resolved*, That the resignation of the Rev. G. C. F. Bratenahl, D.D., as Secretary of the Board in the Province of Washington, be accepted with great regret. In taking this action the Board desires to record its deep appreciation of the devoted and efficient work done by Dr. Bratenahl during the four years he has served the Church as Provincial Secretary.

Immediately following upon this came the announcement of the election by the Synod of Washington, recently held, of the Rev. William Cleveland Hicks, of Cumberland, Md., to succeed Dr. Bratenahl, which election was unanimously confirmed.

An interesting communication was introduced from the Synod of the Southwest, which, though passed last January, only reached the Board the first of December, and contained the following resolutions:

WHEREAS, At the present time the Board of Missions makes appropriations for work in the domestic field only of a proportion of the stipend required for missionaries at work; and

WHEREAS, This system seems to make competition between the Board and the Bishops, who must raise their money for the maintenance and extension of their work, and also makes a competition between the different Bishops in getting aid for the field for which they are individually responsible; and

WHEREAS, This makes for a haphazard effort rather than a systematic consideration and prosecution of our work as a whole; therefore, be it

*Resolved:* First—That the Board of Missions of the Synod of the Province of the Southwest be directed to make a survey of the conditions, opportunities and needs of the missionary work of the Province, such report to be presented to the General Board of Missions for its information and guidance.

Second—That the Board of Missions be requested to increase the amount of the appropriations made for domestic missions in such measure as may be found wise from time to time until it is possible for them to assume the full financial responsibility for all the work in the domestic field.

Third—That the Board of Missions be requested to so modify their rules as to give to domestic missionary bishops a larger liberty of discretion in the disbursing of the appropriations made to each missionary district.

To which the Board replied:

*Resolved,* That the Board of Missions has read with interest the preamble and resolutions adopted by the Synod of the Province of the Southwest at its meeting, January 21st, 1915, and will be glad to receive the report of the survey proposed.

Perhaps the most important matter of the day was that next introduced

regarding St. Paul's College, Tokyo, Japan. It is now more than seven years since the first steps were taken to secure adequate accommodations for this most important of our educational institutions in Japan. As the result of the effort already made, property of fifteen acres, in a desirable situation, has been secured, and plans have been drawn which contemplate the final expenditure, at the end of about eight years, of something like \$1,000,000. This amount will build, equip and endow one of the outstanding institutions of Japan—the equal of any—and furnish accommodations to 5,000 students. The part which is proposed to be built immediately will cost about \$160,000, of which \$90,000 is already in hand, and promises have been obtained for it amounting to some \$30,000 more. The Rev. Dr. Reifsneider, president of St. Paul's College, addressed the Board upon this subject. He called attention to the fact that Christian America now has her second opportunity to win non-Christian Japan; the first came many years ago when the nation as a whole turned toward Western learning, and it was largely lost for lack of enterprise on our part. This second opportunity arises because Japan has tried Western learning and civilization without Christianity. Disappointment and pessimism have followed. The nation finds itself lacking a spiritual dynamic, and the recognition of this fact is keenest among scholars themselves. The cases of suicide among students are so many that the great falls of Kegon, Chuzenji, and the crater of Mount Aso, Kyushu, have to be under police guard for six months in the year to prevent these unfortunate incidents. Marquis Okuma, the Premier, has himself said, "Japan must have the ideals which can come only from Christianity." Thirty per cent. of the students in St. Paul's Middle School accept Christianity and sixty per cent.

## Meeting of the Board of Missions

of the college students. The decoration of Dr. Motoda, headmaster of St. Paul's, in connection with the Coronation of the Emperor, is the first instance of such an honor to a Christian educator, and it was distinctly done because of his service to Japan in this particular.

After Dr. Reifsneider's address many questions were asked which showed the Board's deep interest and the following resolution was passed:

*Resolved*, That a brief be prepared covering the statement of Dr. Reifsneider in presenting the claims of St. Paul's College as a strategic force in Japan and the need of \$1,000,000 as the ultimate sum required for the purpose, including the amount needed at once.

China was next heard from, when the Rev. A. A. Gilman, secretary of the Commission on Christian Literature established by the Chung Hua Sheng Kung Hui (Holy Catholic Church in China), showed the urgent need for Christian literature in connection with Chinese evangelism and the bristling difficulties which surround its production. To him the Board gave a most sympathetic hearing, and an appropriation of \$600 was made from the Jane Bohlen Fund to promote the enterprise.

The following elections were then made to the various committees:

**EXECUTIVE COMMITTEE:** Bishops Lloyd, Francis, Greer, C. K. Nelson, Edsall and Lines; the Rev. Drs. Stires, Sedgwick and Miel; the Rev. Messrs. Davis and Emery; Messrs. King, Mansfield, Cochran, Newbold, Chauncey and Dr. Dillard.

**TRUST FUNDS COMMITTEE:** Messrs. Chauncey, Saunders, Pruyn, Baker, and King.

**AUDIT AND FINANCE COMMITTEE:** Messrs. Newbold, Reynolds and Pruyn.

**COMMITTEE ON APPORTIONMENT:** Bishops C. K. Nelson, Francis and Lines; the Rev. Drs. McIlvaine and Freeman, the Rev. C. M. Davis; the

Messrs. Saunders, Pruyn, Morris, and the officers of the Board.

Among the reports of committees were: That of the special committee on Christian Education in China, which after conference with Dr. Pott, President of St. John's University, suggested the adoption of a more definite policy for the development of our Church colleges in Japan, asking our three bishops in China to consider a co-ordination of St. John's and Boone, to avoid duplication and develop one strong university to serve the needs of our three districts. The committee also suggested that the Board sanction a plan approved by the bishops and the presidents of the two universities for the inclusion of Chinese trustees in an advisory capacity, and that the plans of the President of St. John's for its immediate development, involving the raising of a sum of \$115,000, be approved. The committee also suggested that Chinese members of the faculty trained in the United States receive a salary on an equal footing with American teachers, and that a special Standing Committee on the colleges and universities of Japan and China be appointed; the President of the Board to act as chairman. All of which was approved.

The matter of the Emergency Fund and the best methods of conserving its splendid results was taken up. The conviction was unanimously expressed that the Emergency Campaign had developed a new interest throughout the Church, and had uncovered a most helpful method of securing the earnest co-operation of individuals. After considerable discussion as to the best plans for the future, it was voted to appoint a committee under the following resolution:

*Resolved*, That a Committee be appointed with power to add to its number, on raising the apportionment and providing the support of the Board of Missions for the coming year, commanding for continuance the plan of asking one day's wage or income and the agencies used in obtaining the Emergency Fund.

The President declared that he could not do better than to leave the matter in the hands of the body of men who had already demonstrated their efficiency, and he reappointed the original Emergency Committee, under the chairmanship of Bishop Lines of Newark.

Bishop Jones of Utah was present and made a brief statement regarding the conditions and needs of his field, after which the Board passed the following resolution:

*Resolved*, That the Board commends heartily to the Church the needs of the work of the Church in Utah and Bishop Jones' efforts to provide for the special obligations which have come to him.

The special committee appointed to consider the report of Price, Waterhouse & Company on the business methods at the Church Missions House then presented this report to the Board and suggested that the same be published to the Church.

The Bishop of Marquette, in charge of the American Churches in Europe, told of the needs for their maintenance arising from the falling off of the usual revenues, and asked the Board to support his effort to secure some \$2,500 for this purpose, to which request the Board gave cordial approval.

The Rev. Dr. Burleson, as editor of THE SPIRIT OF MISSIONS, reported that the business manager, Mr. Buckwell, is retiring on the 1st of January to take a commercial position, and the editor, with the approval of the Council of Advice, has invited the Rev. Charles E. Betticher, Jr., to assist him as managing editor of the magazine.

The President then brought before the Board a matter discussed at the last meeting concerning the appointment of a Secretary for Domestic Missions, to be added to the staff at the Church Missions House. He asked the Board to authorize such an appointment and permit him to present at the next meeting a nomination for the filling of this secretaryship, and a statement

for approval of the duties committed to the new secretary. An empowering resolution was passed.

At the close of a long day the Board began to think of its own comfort—or rather to realize its own discomfort in the crowded conditions of the present ill-ventilated Board Room—and passed a resolution directing the Council of Advice to make plans for meeting in some better place, where such persons as desire to attend the Board meetings, now held with open doors, may have an opportunity of doing so. The Board then adjourned to meet in February.

The Board meeting was preceded by the usual meeting of the Executive Committee, which lasted throughout Tuesday, and discussed many important matters. Most of these are recorded in the above account. But some of the actions taken by the Executive Committee which the Board confirmed without discussion are as follows: The appointment of Mrs. K. Tryon to the Philippines, Miss T. B. Sinclair to Honolulu, Dr. Mary L. James to Hankow. All these missionaries have already been under appointment in the field. The Bishop of Kyoto was empowered to transfer the permission previously given him to borrow money for the purchase of land in Yokkaichi to Toyama. He was also empowered to appeal to the Church for the sum of \$50,000 for the purchase of land and the erection of proper buildings for St. Agnes' School, Kyoto.

\*  
The rector of a parish in Washington, D. C., says:

THE rule of our parish, which is kept with great strictness, has been for the past year to have our treasurer make remittance monthly of all offerings for missions made during that month. We find it a splendid system, and it helps the parish probably even more than it does the Board of Missions.

# A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

## Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.

## Alaska

- 805 The Borderland of the Pole.

## Brazil

- 1402 Our Farthest South.

## Canal Zone

- M. 1 The Canal Zone.

## China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 210 "Since the Revolution—Ladies First!"
- 202 Investments in China.
- 205 We Have It! (St. Mary's Hall.)
- 247 Practical Ideals in Medical Missions. 5c.
- 271 \*A Year at St. John's University, Shanghai.
- 272 \*St. John's University, Shanghai.
- M. 6 \*At the Close of Day.
- M. 7 \*A Summer Day in a Chinese Dispensary.

## Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

## Honolulu

- 1007 The Cross Roads of the Pacific.

## Indians

- 600 The First Americans.

## Japan

- 324 The Nippon Sei Ko Kwan. (Holy Catholic Church in Japan.)
- 326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo).

## Liberia

- 100 Our Foothold in Africa.

## Mexico

- M. 3 A Year in Mexico.

## Negroes

- 700 The Church Among the Negroes.

## The Philippines

- 407 The Cross, The Flag and The Church.

## United States

- M. 4 A Year in South Dakota.
- M. 5 A Year in New Mexico.

## The Forward Movement

- A complete set of Forward Movement leaflets will be sent on application.

## Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library of the Church Missions House.

## The Sunday-school

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 5 Two Experiments with the Lenten Offering.
- 6 A Message to Sunday-schools.

## Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 914 The Board of Missions and Special Gifts.
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Way and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 983 One Day's Income.
- 986 How Three Parishes Did It. (Emergency Fund.)
- 1105 How Shall I Vote?

# THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasurers.
- W.A. 4. Collector for Daily Use.
- W.A. 8. The Power of the Weak.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 16. A Bit of History. 5c. each.
- W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 21. A War Message.
- W.A. 22. Borrowed Suggestions.

## United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 107. The Churchwoman's Offering of Romance.
- W.A. 111. \*An Ideal.
- W.A. 112 \*A United Offering Reminder.

## THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department Is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card, 1c. each.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Play 5c. each; 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 251. Section III. The United Offering of 1915.
- W.A. 252. Someone's Opportunity.

## The Little Helpers

- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.; Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Card, 1 cent each.
- W.A. 304. \*Letter to Leaders for 1915-1916.
- W.A. 308. More Little Helpers.
- W.A. 309. Where the L. H.'s Pennies Go.
- W.A. 310. \*Letter to Members for 1915-1916.

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### THE AUXILIARY AND ST. AUGUSTINE'S, RALEIGH

*By Sarah L. Hunter*

#### *III. Life*

Besides the helpfulness in the matter of the boxes, money and buildings, the Woman's Auxiliary has given life. It has paid the salary of many of our teachers. The Long Island Branch has provided the salary of Miss Laura E. Beard, the sewing teacher, since January 1, 1889. During the five years of Miss Beard's absence, this branch gave the salary of a substitute. We were very thankful when she decided to do her missionary work in our midst rather than as a Sister in the Diocese of Maryland. Her influence with the girls has always been very helpful. She is kind and considerate and also very firm. We all, girls and teachers, respect and love her, and I believe there are very few of us who have not felt helped by her influence. We cannot thank the Auxiliary enough for having given her to us.

Miss Wheeler was sent here about fourteen years ago by the Woman's Auxiliary of the Diocese of Massachusetts, and has remained with us ever since. Her special work was that of district visitor. She also unpacked missionary boxes, took charge of the missionary store, taught, as she still does, in Sunday-school, and helped anywhere and everywhere as occasion required. As time went on, her services were needed in St. Agnes' Hospital, where she assisted Dr. Hayden in the household management, also coming in contact with many of the sick people who came to the hos-

pital, talking with them, reading to them and cheering them by her presence. She is still with us, and now takes care of the teachers' cottage where the white teachers live, keeping up much of her other work as before.

Dr. Catharine P. Hayden, the first resident physician of St. Agnes' Hospital, remained here thirteen years, giving most devoted service. She did much of the pioneer work in the early days of the hospital. She left two years ago, not feeling strong enough longer to undertake the task which is a very heavy one. Her loving influence is still felt in hospital, neighborhood and school. She was succeeded by Dr. Jennie A. Duncan, who has now been with us two years and has entered most heartily into the spirit of the school and is a most efficient and sympathetic worker, never sparing herself when her services are needed by patients, students, or teachers. The salaries of these two ladies have always been paid from the United Offering of the Woman's Auxiliary, as have also for some years past, the salaries of our head nurses who are always colored women. The present head nurse, Mrs. Lottie R. Jackson, has been with us nearly a year, and while she is not a Church-woman she enters very heartily into the services of the Church and her influence in the training school is a very helpful one. The salaries of several of our teachers, in times past, have been paid from the United Offering, and for some years Miss

Eliza J. Baker, who is a white teacher in the normal department, and Miss Lucy C. Johnson, a colored teacher in the sewing department, and also matron of the Smith Building, where some of the girls still live and where all of the students take their meals, have received their salaries from the same source.

In this way the Woman's Auxiliary has been giving life to the school and hospital, and how can we estimate the good that these consecrated lives are doing among the hundreds of people with whom they come in contact and who, in turn, take at least some of the good influences that they have received into the communities in which they live and labor?

Great comfort and encouragement have come from the many letters expressing interest and sympathy in the work of the school and hospital, and we cannot estimate the value of the prayers which have gone up from the hearts of thousands of women, not only in our own country but in far distant lands wherever the Church has sent her laborers to work for the extension of Christ's Kingdom. In the constant repetition of "Thy Kingdom come" and in the prayer of the Little Helpers, "God bless the missionaries all over the world," the mission work of the Church here at St. Augustine's has been extended and blessed, and the Auxiliary has been a sharer in its tasks and joys.

## THE PRESIDENT OF THE WOMAN'S AUXILIARY OF THE DISTRICT OF NORTH TOKYO, JAPAN

### AN APPRECIATION OF THE AUXILIARY

#### *I. Reminiscence*

THE door of the Bishop's house stands hospitably open, and as evidence that the hospitality has been freely accepted, the floor of the vestibule is covered with wooden clogs, all pointing into the house. Those same "*geta*," or clogs, tell another tale, too—all the guests today are women. Some belong to comfortable old ladies who have ceased to care for fancy colors and fashionable cuts; others belong to younger women, some in the height of fashion, others showing more care for durability than looks, and some show that their owners have walked many miles in them, possibly visiting homes to carry anew the message of Christ, or to cheer and encourage the members of some small, striving church. For there is being held, inside, a meeting of the Woman's Auxiliary of the District of North Tokyo and delegates from the branches in the various churches in Tokyo city.

As we enter the hall, we hear a hum of voices from the parlor. It sounds almost like a meeting of a Browning Club or an anti-suffrage league in America, except that the voices are much softer and there is less noise of moving about. When we enter the room we understand the reason. Thirty or forty Japanese ladies are gathered in the Bishop's parlor, but each one is seated sedately on a chair—often on the bare edge, talking in low tones with her neighbors. After greeting our hostess, the president of the Woman's Auxiliary of the district of North Tokyo, we, too, find chairs and neighbors with whom to converse.

Presently the meeting is opened with hymns, the minutes of the last meeting are read, and then we proceed to the discussion of the business of the day. A proposition which has come from the Central Board of the United Auxiliaries of all the districts in Japan is read by the president and explained

by the vice-president to the meeting. It is suggested that representatives of the Auxiliaries in Japan be sent to Formosa to see the work of our missionaries there, and on their return to endeavor to stir up more interest in the home churches in Japan. Do we approve of the suggestions and are we willing to contribute to the expenses of such a journey? The Board of Missions of the *Nippon Sei Kokwai* is asking for more money for a new church building in Formosa—shall this district contribute, and how much, from the funds of its treasury?

Then the discussion begins. There is nothing formal about it—no one thinks of "addressing the chair," and most of the remarks are made in quiet, conversational tones by ladies who remain seated. There is no lack of humor, and occasionally the whole meeting is convulsed by some remark, but the laughter is never loud or boisterous. Like all—shall I say missionary meetings?—we sometimes find ourselves wandering far from the subject. At such times, or when the discussion has taken up all the points of the matter and revealed the thought and feeling of the meeting, our president again joins in. Through her interpreter she sums up her ideas of the questions, and invariably her thought voices the consensus of opinion of the women, or throws new light on the matter, or shows a better or more practical solution of the difficulty. She never forces her judgment on the women, she seems to want to withdraw into the background. But, most difficult task of all, unobtrusively from that background, her ideas and her spirit of earnestness and devotion act as a guide in matters of doubt, as a check to ill-considered and impulsive action and as an inspiration to broad outlook and concentrated devotion to the missionary work of the women of the Church.

After the business is over, we find ourselves suddenly resolved into a tea

party—the guests of our president. She moves about among her guests, greeting all, and hospitably urging upon them tea and cake, and taking pains to see that all are well cared for. Again we notice the same qualities that characterized her conduct of the business meeting—sympathy, interest and hospitality—all marked by quiet simplicity and unobtrusiveness that forgets self in care for others. After a jolly hour of tea and talk, we take leave of our hostess and come away, feeling that it has been our meeting and that the Auxiliary is our work, but conscious of and grateful for the broad sympathy and intelligent guidance of our president.

## II. Separation

Our world has been shocked by the news of the sudden death of our president. Word has gone out to all the branches in and about Tokyo, that our last meeting with her will be held at half-past nine, Saturday morning, October ninth, nineteen hundred and fifteen. The church is filled with Japanese friends, the majority being the members of the Auxiliary of which she was so proud and for which she worked so devotedly. All kneel in reverence and sorrow as the beautiful words of the Holy Communion Service are read. Our thoughts go back to the many, many times when in that same place, we foregathered for the annual spring meeting of the Auxiliary and have found our president already there before us. It seems as if she must be sitting to-day, as she always has, near the front of the church, and as if she must, as before, be the first to take her way to the rail, where we follow her to fulfil once more the command of our Lord, to "do this" in remembrance of Him. We cannot realize, as we pass slowly and sorrowfully the mass of flowers that cover her as she lies quietly in her last sleep, that she has really gone from us; that we can no

longer count on her quiet presence with us, no longer seek her advice in momentous decisions.

But now the strains of the organ are heard in a familiar hymn. We rise from the thought of our sorrow to lift up our hearts to God in triumph:

"Jesus lives! Thy terrors now,  
Can no longer, death, appall us."

We cannot but feel the sorrow of separation, but what joy we have in the assurance of His keeping:

"Jesus lives! Our hearts know well,  
Naught from us His love shall sever."

How many of our friends and even families do not yet know that Jesus lives—face death with no hope of life immortal, and in such an hour as this are appalled by the terror of the grave, having no vision beyond its gloomy portal. We cannot be cast down in sorrow as we think with thankfulness of the life just ended, one of the many spent to bring to our country and our people the knowledge of Jesus:

"To whom the throne  
Over all the world is given,"

and we rejoice that she has gone "where He has gone," to "rest and reign with Him in Heaven."

### *III. Inheritance*

It is the day of the autumn meeting of the branches of the Woman's Auxiliary, located in Tokyo and its environs. Word has been sent to the branches in the country that this meeting on October twenty-third will be held in memory of our president, and many of them have sent word that on the same day they also will hold similar services. The little church in Okubo, one of Tokyo's suburbs, is crowded to the limit of its capacity. One hundred and twenty members of the Auxiliary receive Communion, and as the day goes on that number increases by about half as many again. Each one steps out of her shoes or clogs and passes quietly

in to sit on the soft, white mats of the floor, for this church is in Japanese style. There are some who knew the president personally for many years, others who knew and saw her only as she presided and spoke at the general meetings of the Auxiliary, but to-day all have come to do honor to the enthusiasm and devotion that marked her connection with the missionary work of the women of the Church. The clergyman in charge of the service gives a brief account of her life and of her work for the Auxiliary. We voice our thankfulness for the example of her life in the hymn, "For all Thy Saints who from their labors rest," and as we partake of the Holy Communion feel that truly our fellowship is "divine" and that we "all are one in Thee, for all are Thine."

The business meeting follows immediately after the service, and throughout both the dominant note is that embodied in the following resolution passed unanimously by the association:

Because Almighty God, the Ruler of life and death, has seen fit to take from us our president, the wife of the Right Rev. John McKim, D.D., Bishop of Tokyo, we, the members of the Woman's Auxiliary of the District of North Tokyo, assembled for the autumn meeting at Christ Church, Okubo, October twenty-third, nineteen hundred and fifteen, desire to manifest our heartfelt sorrow by the adoption of the following resolution:

Mrs. McKim fulfilled her duties as head of a household, was ever helpful to the Bishop, and the fame of her virtue was widespread; at the same time, by her affection for us, and by her unassuming and gentle character, she set an example of the ideal woman of virtue of Japan. We looked upon her with such respect and love as children bear to their parents; especially are the devotion, the patience and the faith which actuated Mrs. McKim, as president of this association, an incentive, an encouragement and an example to us. Moreover, this autumn meeting to-day, making it an exception to the regular purpose of such meetings, is held in memory of the president of the association. We resolve that in memory of Mrs. McKim and with warm affection and respect for her, we will, as an association, redouble our devotion to

carry out the purpose and increase the efficiency of the Woman's Auxiliary, which she has left to us. Thus we believe that our co-operation in this work will be the most fitting and lasting memorial to Mrs. McKim, and will also be pleasing to God.

We also resolve that one copy of this resolution shall be sent to Mrs. McKim's family and one to the secretary of the Woman's Auxiliary in the United States, and that one shall be kept in the records of this Auxiliary. [Translated from the Japanese.]

This resolution can only inadequately express our thought and feeling. We accept our bequest, the continuation of the missionary work of women of the *Nippon Sei Kokwai* begun and

carried on so long by our late president, and with that inheritance of an example of quiet, unremitting devotion to it that fills us with a determination to increase our efforts in the work of the Auxiliary; to become more intelligent in regard to the growth of God's kingdom all over the world, and to limit our ambitions to nothing less than the advance of missionary work by the *Nippon Sei Kokwai* among all the people of the Orient. Thus we aim to erect an ever-living memorial to the memory of our late president, Mrs. John McKim.

## THE DECEMBER CONFERENCE

**A**FTER the Holy Communion, celebrated by Dr. Burleson in the chapel, on December 16, at ten o'clock, the conference met in the Board Room, and Mrs. Stevens, of Michigan, presided for the half-hour of reports. The representation was: Albany, 4 (2 Juniors); Connecticut, 2; Long Island, 4; Los Angeles, 1; Michigan, 1; Newark, 4 (1 Junior); Pennsylvania, 2 (1 Junior); Hankow, 1 (Junior), together with Mrs. Ridgely. Reports were made by the Secretary and Assistant Secretary of the Auxiliary and the Student Secretary of the Board, and Mrs. Ridgely gave an account of her husband's work.

At eleven o'clock Mrs. Phelps introduced Mrs. Conover, president of the Albany Juniors, to lead the conference on "What shall we do to bridge the gap between the Woman's Auxiliary and its Junior Department?"

Mrs. Conover thought her brief experience as a Junior leader had shown her that the main difficulty seemed to be that the older women were not willing to adopt new methods and did not delegate a sufficient amount of work to the Juniors. Take an in-

stance where a Junior branch has outgrown its Junior day. The members have ceased to be children and are now young women of eighteen or twenty. They have been in the habit, as Juniors, of meeting each week, or every two weeks, conducting their own meetings, doing practical work in making things for Christmas boxes, giving missionary plays and carrying on the many activities that the Junior branches are trained in. Now it seems to be a perfectly natural condition of affairs for a branch such as has been described, not to feel like wanting to go into the parish branch of the Woman's Auxiliary, which generally meets once a month, and only for business, and which is largely made up of the elderly women in the parish, who have been perhaps the most faithful ones in missionary spirit and endeavor, but who have, nevertheless, been going on for years with the same methods, and who do not want an influx of youth to disturb the even tenor of their way. Mrs. Conover gave two points for conference:

1. What branches represented at this conference have successfully bridged the gap between the Juniors and the Woman's Auxiliary?

(a) In what way has this been accomplished?

2. Arguments for and against Section B.

(a) Methods in which Section B has been a success.

In answer to the first question, Mrs. Stevens, of Michigan, gave the happiest report from that branch, where they have the Little Helpers, the Juniors, the Young Woman's Auxiliary and a Young People's Association, the last two organizations formed of graduates from the other two divisions and the Young People's Association composed of both young men and young women. There is an advisory board of the Junior officers and some of the members of the Woman's Auxiliary, the members of the Young Woman's Auxiliary are, in almost every instance, members of the Young People's Association also, and it is hoped that the young women may pass gradually into the ranks of the Woman's Auxiliary, and that the young men may become most useful and earnest workers for missions among the men of the Church. A fuller account of the Juniors and this Young People's Association in the Diocese of Michigan, may be obtained from the Junior President, Miss E. H. Maurice, 28 Van Dyke Place, Detroit.

Mrs. Conover felt that the difficulty had been bridged in her own parish by the inclusion of a Section B, and sees no reason why the Woman's Auxiliary should not have two sections, since the Junior Department has three. In Long Island they are hoping to accomplish something by making the delegates to the monthly meetings, who have served in this capacity for twenty years, honorary delegates, leaving the appointment of the five provided for by the constitution open to the younger women. In Pennsylvania some difficulty has been experienced in not giving young women who have entered the Woman's Auxiliary posts of sufficient responsibility, so that interest has slackened. In Connecticut it has been

found more satisfactory to have the Juniors work independently, and they are encouraged to do so, although the Woman's Auxiliary officers are invited to all their meetings, and they go and try to help. In Albany the monthly meetings of the executive officers, both women and Juniors together, have brought about a more harmonious relation.

There seems to be no reason why the Woman's Auxiliary and its Junior Department should not, both in diocese and parish, meet more frequently, have a corporate Communion, keep constantly in touch with each other through correspondence, meet occasionally in entertainments, the women presiding, the Juniors giving the entertainment. A more thoroughly business-like and systematic method of conducting business, co-operation in box work, the use of the same book in study classes, giving responsibility to as many persons as possible, were all suggested as helps.

An interesting letter from the president of the Young Woman's Auxiliary in Chicago told of their plans for transferring the older groups of Juniors to this new organization, notifying parish guilds and groups who have heretofore done missionary work to join them, following up individuals who come to the meetings without representing any organization. The Junior officers have concluded that their work would be more appealing and successful if they considered their Little Helpers, Juniors and Young Woman's Auxiliary as three departments of the Woman's Auxiliary, instead of three sections of the Junior Department. The Woman's Auxiliary has not yet taken action on the plan, but as the president and vice-president are quite in accord with it, it is hoped that it will be worked out. The president of the Young Woman's Auxiliary writes:

We feel that the hope of the Young Woman's Auxiliary lies in its close con-

tact with the Woman's Auxiliary, and that as one of its departments, the relationship will be felt to be much closer than as one section of a department where the connection will be indirect, first through the department, then to the Woman's Auxiliary.

Miss H. P. Houghteling, 850 Lincoln Parkway, Chicago, President of the Young Woman's Auxiliary, can give further information upon this subject.

A diocesan Junior officer wrote of difficulty being caused by a Woman's Auxiliary officer claiming that she should have direct control over the work of a Junior officer to whom had been given a similar department of the Auxiliary work, the Junior officer having this work in charge believing that she should work out her own plans and should be free to do so.

And from a parish branch we hear of girls who have lent themselves to other work in the parish because the Juniors get nowhere.

These two difficulties certainly claim prayerful thought and consideration on the part of the Woman's Auxiliary and Junior leaders. For the first, loving generosity from the women to these younger workers, and a consideration and appreciation from the younger people to their elders; and for the second difficulty, a study of the entire situation, such as the different points made in this conference have suggested.

Miss Scott reported no difficulty in Hankow, where Juniors pass at Confirmation into the Woman's Auxiliary.

A suggestion was made that a Junior leader might devote a part of the year to giving selected Juniors practical training in settlement or club work, the teaching of very ignorant, poor children the fundamentals of the Christian faith, showing them how to amuse and help them, bringing them through actual experience to a knowledge of some of the difficulties and problems which confront the United Offering missionary, and sending them back to present these oppor-

tunities for service to the branch, with the realization that they have gained a degree of training which might be a stepping-stone to further definite preparation for life in the mission field.

The closing thoughts which Mrs. Conover had in mind to present and was prevented from giving by the arrival of the noon hour are given here, as needed in helping us in all our efforts:

In bringing this conference to a close, I can not help emphasizing—what, of course, we all know, but what I feel we can not speak of too often—that the largest part of our share in all this work must be done on our knees—and then leave it to the Holy Spirit to work in us and through us as He sees fit. The task before us of helping to extend Christ's Kingdom is so tremendous that our only hope is to work with the conscious sense of the presence of the Holy Ghost, as Brother Lawrence puts it, the practice of the Presence of God. But all this must and can come only through earnest and continual prayer. I often think of that relationship as shown in the letter sent back to the Antioch Christians by the hands of St. Paul and St. Barnabas to the first Church Council. It began: "It seemed good to the Holy Ghost and to us," showing so clearly the secret of the power and success of those first Church missionaries. And if through prayer we can only acquire that perfect faith in, and dependence upon the Holy Spirit that the Apostles had, He can be to us the same living personality He was to them. We will realize that promise was made to us as well as to those to whom it was spoken, and we may then expect the fruits of this work to be as great as it was in those first days of the Christian Church.

#### THE JANUARY CONFERENCE

The January Conference will be held on Thursday, the 20th, at the Church Missions House, New York.

Holy Communion in the chapel, at 10 A. M.; reports, etc., in the Board Room at 10.30; conference from 11 to 12. Prayers in the chapel at noon.

Subject of the conference, "The relationship of the Woman's Auxiliary to the parish and its organizations, including the Sunday-school with its Lenten Offering."

## THE JUNIOR PAGE

The Junior leaders in the diocese of Kentucky take great pleasure in forwarding a few suggestions. If any of these appeal to our leaders in other dioceses, our secretary will gladly forward any letters of inquiry to the director in charge of the Junior work at the designated parish.

MISS ALMIRA PARKER, *Secretary, 1428 South First Street, Louisville, Ky.*

### KENTUCKY'S SUGGESTIONS

All dues go towards the United Offering.

For manual work, we have an original pattern of an inexpensive toy davenport, made to open. It contains two sections—upper section for mattress and bedding, lower section for doll's wardrobe.—*Church of the Advent, Louisville.*

We have one program monthly, before the Sunday-school. At this service the offering is devoted to the Junior work.—*Grace Church, Louisville.*

The monthly report before the Sunday-school is presented by one of the Junior members. The Juniors are divided into three committees—the chairman, one of the Junior members—Prayer, Program and Entertainment. The work of the Church Periodical Club is made a special feature, by first getting the name from the diocesan correspondent and presenting the same to a Junior member. This method has often succeeded where the reverse method has failed.—*St. Mark's, Louisville.*

We have revived the use of the Missionary Catechism. We find it an excellent foundation for our Junior study work.—*St. Stephen's, Louisville.*

Our Junior secretary reads a report monthly before the meeting of the Woman's Auxiliary. The women are always pleased, and often surprised at what we undertake.—*St. Paul's, Louisville.*

We work at three of our meetings and play at one. At the play meeting each member may bring a guest. We serve only what the children themselves bring. We use our dues for the United Offering. We let the children march by the table upon which the United Offering box is placed, and as they drop in their pennies, each child who has used the missionary prayer during the week says, "I did."—*The Cathedral, Louisville.*

Try a "Missionary Travel Tea." It is a delightful combination of missionary information and social pleasure. Let us send you the plan.—*Grace Church, Hopkinsville.*

We hold semi-annual conferences of officers of all departments: Woman's Auxiliary, Section B, Juniors—Sections I, II and III, preceded by a corporate Communion. In the fall let these leaders present their programs for the entire year. This will increase the interest between the departments, and results in visiting. Let the president of the Woman's Auxiliary appoint regular delegates to visit the Junior Department meetings. Always have one or more Juniors at the meetings of the Woman's Auxiliary. This will make much easier the graduation from one department to another.—*Grace Church, Paducah.*

Suggestions from the diocese at large:

- (1) Hold at least one institute each year, preferably at beginning of fall work.
- (2) Send several delegates to summer conferences and many to the Triennial.
- (3) Precede board meetings with a corporate Communion.
- (4) Put your work upon a firm foundation by drawing up a constitution, and if possible have your leaders study parliamentary law. Hold the election annually, allowing only one-third of the officers to be elected at one time. Let them serve for the three years only. By this method your board will never lack for competent leaders. Assign definite work for each of the vice-presidents. Choose one of the vice-presidents from outside the see city, and let the extension work in the diocese be her special charge.
- (5) Make a splendid day of the day the diocesan box is packed—"Junior Day" is a good name. Have gifts on exhibition; have a one-minute report from each branch, including the Little Helpers. Let the programs be presented by the branches in turn. Call roll by parishes. Send special invitation to clergy. Ask the bishop to make the address. If the box is a Christmas box, forward the money given on Junior Day with the box—to be used for Christmas candy.
- (6) Have an annual service for the Little Helpers, asking the children themselves to place their offerings in the alms basin.
- (7) Keep your records with the greatest care.
- (8) A missionary play will help greatly towards breaking down parochialism.

# ACKNOWLEDGMENT OF OFFERINGS

## TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-eight dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1915, to December 1st, 1915.

DIOCESE OR MISSIONARY DISTRICT	Appportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to Dec. 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Appportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to Dec. 1st, 1915
<b>PROVINCE I.</b>					
Connecticut . . . . .	\$57,254	\$3,884.82	Alabama . . . . .	\$7,629	\$120.40
Maine . . . . .	4,989	577.56	Atlanta . . . . .	5,675	205.46
Massachusetts . . . . .	81,891	4,278.87	East Carolina . . . . .	3,896	1,044.39
New Hampshire . . . . .	6,567	446.60	Florida . . . . .	5,028	33.38
Rhode Island . . . . .	23,239	2,868.00	Georgia . . . . .	4,636	98.94
Vermont . . . . .	4,462	410.66	Kentucky . . . . .	8,426	1,227.82
W. Massachusetts . . . . .	15,617	1,244.05	Lexington . . . . .	2,561	258.85
	\$194,019	\$13,710.56	Louisiana . . . . .	8,587	1,218.29
			Mississippi . . . . .	5,622	142.53
			North Carolina . . . . .	6,954	721.94
			South Carolina . . . . .	8,820	683.87
			Tennessee . . . . .	7,510	144.24
			Asheville . . . . .	2,683	252.79
			Southern Florida . . . . .	2,194	19.05
				\$80,221	\$6,171.95
<b>PROVINCE II.</b>					
Albany . . . . .	\$27,201	\$1,472.59			
Central New York . . . . .	24,577	2,320.11			
Long Island . . . . .	65,210	1,164.43			
Newark . . . . .	44,770	3,420.07			
New Jersey . . . . .	31,765	1,666.36			
New York . . . . .	282,507	6,583.94			
W. New York . . . . .	29,709	1,684.14			
Porto Rico . . . . .	268	30.00			
	\$506.007	\$18,341.64			
<b>PROVINCE III.</b>					
Bethlehem . . . . .	\$20,438	\$1,031.50	Chicago . . . . .	\$47,252	\$2,580.69
Delaware . . . . .	5,180	545.04	Fond du Lac . . . . .	3,824	490.32
Easton . . . . .	2,764	235.72	Indianapolis . . . . .	4,681	172.31
Erie . . . . .	6,880	72.00	Marquette . . . . .	2,490	199.29
Harrisburg . . . . .	11,464	921.78	Michigan . . . . .	16,888	2,663.16
Maryland . . . . .	34,828	3,336.49	Michigan City . . . . .	2,458	180.34
Pennsylvania . . . . .	148,737	11,005.58	Milwaukee . . . . .	11,077	465.67
Pittsburgh . . . . .	23,433	4,789.99	Ohio . . . . .	25,278	876.63
Southern Virginia . . . . .	18,663	1,196.77	Quincy . . . . .	2,635	35.50
Virginia . . . . .	15,112	1,616.92	Southern Ohio . . . . .	15,698	1,080.27
Washington . . . . .	23,750	1,306.12	Springfield . . . . .	3,114	5.00
W. Virginia . . . . .	6,822	1,033.98	W. Michigan . . . . .	6,888	543.36
	\$320,071	\$27,091.89		\$142,283	\$9,292.54

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, October 1st, 1916	Amount received from September 1st, 1915, to Dec. 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to Dec. 1st, 1915
PROVINCE VI.			PROVINCE VIII.		
Colorado .....	\$9,198	\$237.10	California .....	\$13,756	\$521.04
Duluth .....	3,404	413.42	Los Angeles .....	15,045	490.59
Iowa .....	8,570	318.65	Olympia .....	5,176	181.37
Minnesota .....	16,772	421.09	Oregon .....	4,087	158.07
Montana .....	5,022	241.50	Sacramento .....	2,492	43.05
Nebraska .....	4,124	314.76	Alaska .....	1,007	105.52
North Dakota .....	1,941	125.74	Arizona .....	1,139	64.45
South Dakota .....	3,463	451.09	Eastern Oregon .....	706	34.15
Western Colorado .....	664	83.87	Honolulu .....	2,011	
Western Nebraska .....	1,452	114.69	Idaho .....	2,094	189.81
Wyoming .....	2,158	35.15	Nevada .....	765	16.47
	\$56,768	\$2,757.06	San Joaquin .....	1,227	172.11
			Spokane .....	2,420	100.87
			Philippines .....	484	5.00
			Utah .....	1,002	1.00
				\$53,411	\$2,083.50
PROVINCE VII.					
Arkansas .....	\$3,514	\$25.25	Anking .....	194	\$15.00
Dallas .....	3,330	65.72	Brazil .....	242	67.25
Kansas .....	4,640	192.51	Canal Zone .....	194	14.47
Missouri .....	13,362	1,388.68	Cuba .....	814	3.50
Texas .....	6,496	1,187.94	Hankow .....	242	
West Missouri .....	4,929	164.11	Kyoto .....	155	
West Texas .....	2,403	142.80	Liberia .....	406	132.92
Eastern Oklahoma .....	1,216	134.63	Mexico .....	406	100.00
New Mexico .....	1,068	285.60	Shanghai .....	242	37.45
North Texas .....	691	46.00	Tokyo .....	319	30.40
Oklahoma .....	1,158	97.66	European Ch.s.....	1,624	
Salina .....	853	78.84		\$4,838	\$400.99
	\$43,660	\$3,809.74	Total .....	\$1,401,278	\$84,104.17

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1915 TO DECEMBER 1,	1914 TO DECEMBER 1,	INCREASE	DECREASE
1. From congregations .....	\$59,473.62	\$49,156.09	\$10,317.53	.....
2. From individuals .....	15,215.18	12,505.91	2,709.27	.....
3. From Sunday-schools .....	2,744.48	2,091.35	653.13	.....
4. From Woman's Auxiliary .....	6,670.89	9,108.53	.....	\$2,437.64
5. From interest .....	44,032.01	18,515.63	25,516.38	.....
6. Miscellaneous items .....	1,323.35	1,382.64	.....	59.29
Total .....	\$129,459.53	\$92,760.15	*\$36,699.38	.....
7. Woman's Auxiliary United Offering .....	18,000.00	18,000.00	.....	.....
Total .....	\$147,459.53	\$110,760.15	*\$36,699.38	.....

\* Of this increase the sum of \$15,777.79 came from the Emergency Fund, and \$23,593.50 from income from the Broadway and Murray Street properties, bequeathed by Miss Mary R. King, accumulated in order to meet contingent expenses. Deducting these two sums from the usual income, it appears that there is a decrease of \$2,671.91.

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1915, TO SEPTEMBER 30TH, 1916

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad.....	\$1,614,933.94
Total receipts to date applicable on appropriations.....	147,459.53
Amount needed before September 30th, 1916.....	\$1,467,474.41